THE
LIGHT OF TRUTH
— OR —
SIDDHANTA DEEPIKA.

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TRANSLATIONS.

TAYUMANAVAR.

A REVEL IN BLISS.

A translation of a poem of Tâyumânavar, a saint who lived about 150 years ago. His verses imbued with high spiritual experience and of rare metrical beauty and melody, enjoy a wide popularity in Tamil-land, being on the lips of young and old.

This poem, which may be said to contain the cream of his writings, is, according to a fancy not uncommon with *Bhakti-Yogis,* cast in the form of a love-song. The Soul is the female lover and the Lord the beloved. The Soul, cleansed of all taint, rid of like and dislike, rid of "I" and "mine", blends with the Lord long-sought, long-pined for, transported with bliss, she gives vent to it in song and dance,—a 'Revel in Bliss', ஆனந்தக்களிப்பு, as the song is called,—in which she pours forth her supreme happiness to a sympathetic friend. The words in the refrain

"S'ankara S'ankara S'ambhu S'iva
S'ankara S'ankara S'ambhu"

the names of the Lord, meaning that He is bliss and are cause of bliss.

The song describes the final realization and experience in much the same language as *Mânikka Vâchakar* in the hymn "The House of God" (கோயிற்றிருப்பதிகம்). It also shows how the *Bhakti Yoga* or the Way of Love merges with the *Jnâna Yoga* or the Way of Knowledge. The Soul, ripening in the path of Love, meets the Lord as Guru and is initiated by him in the path of Knowledge (verses 8, 9, 14, 24 and 30). Tâyumânavar's Guru, whom he usually calls *Mauna Guru*, or the "Silent Teacher", is identified by him here as elsewhere with the Lord. It was the Lord—"the Light which is the beginning and has no beginning, which shines in me as Bliss and Intelligence"—the Eternal Formless One, who graciously revealed Himself to him in the form of "the Silent Teacher" (v. i), as of old He appeared as *Dakshinâ-Mûrti* to the sages under the stone-banyan-tree (v. 12). Yet is the Lord free from all acts. (v. 19). He is the Absolute. It is His energy, the gracious *Sakti*, that acts.

The Soul and the Lord apparently distinct, but in fact non-dual, the Soul "not even for the twinkling of an eye having intelligence of its own" and owing its intelligence wholly to Him, and finally by His

Grace merging in Him and standing there non-dual (v. 20), He, all the while remaining unaffected as the magnet is unaffected by the iron which it energizes or as the sun by the flower which opens under the genial influence of its rays,—this is the doctrine of the *Saiva Sidahânta,* that is, the more ancient interpretation of the *Vêdânta* than that which now passes as the *Vêdânta,* the interpretation, in fact by which Masters like Tâyumânavar harmonize and reconcile the seemingly conflicting positions of the Vêdântic and Saiva Siddhântic schools (வேதாந்த சித்தாந்த சமரசம்).

In the *Siva-jnâna-bôdham,* which is the greatest of the Saiva scriptures in Southern India, the Highest Love (Parâ Bhakti) is based on the soul's recognition of the non-duality and of its debt to the Lord. The Lord, standing non-dual with the soul, enables it not only to know external objects but also to know itself and Him. "Therefore must the soul place Highest Love in its benefactor." "By unfading love that forgets not this non-duality will be reached the feet of the Lord."

This song of Tâyumânavar is the expression of that Highest Love and of the bliss of the realization of that non-duality. Only such as he have attained "Liberty, Equality, Faternity", and in a truer sense than is understood by those who talk of it in the West. To him there are no distinctions, for he seeth his Beloved everywhere.

கண்ணிற் காண்பதுன் காட்சி கையாற்
றொழில்
பண்ணல் பூசை பகர்வது மந்திரம்
மண்ணுடைந்தும் வழங்குயிர்யாவுமே
யண்ணலே நின்னருள் வடிவாகுமே.

"Whatsoever the eye seeth is Thou. Whatsoever the hand doeth is Thy worship. What the mouth uttereth is Thy praise. The earth and other elements and all living things are Thy gracious forms, O Lord."

P. A.

ஆனந்தக்களிப்பு.

A Revel in Bliss.

சங்கர சங்கர சம்பு - சிவ
சங்கர சங்கர சங்கர சம்பு.

ஆதி யனாதியு மாகி - எனக்
கானந்த மாயறி வாய்நின் றிலங்குஞ்
சோதி மௌனியாய்த் தோன்றி - அவன்
சொல்லாத வார்த்தையைச் சொன்னாண்டி தோழி. (சங்)

1. The Light which is the beginning and has no beginning, which shines in me as Bliss and Intelligence, appeared as the Silent One.* He spake unto me, sister, words not to be spoken.

S'ankara S'ankara S'ambhu S'iva
S'ankara S'ankara S'ambhu.†

சொன்னச்சொல் லேதென்று சொல்வேன் - என்னைச்
சூதாய்த் தனிக்கவே சும்மா விருத்தி
முன்னிலை யேதுமில் லாதே - சுக
முற்றச்செய் தேயென்னைப் பற்றிக்கொண் டாண்டி. (சங்)

2. The words that were spoken how shall I tell? Cunningly He seated me all alone, with nothing before me. He made me happy, dear, he caught hold of me, and clung to me.

S'ankara S'ankara S'ambhu S'iva
S'ankara S'ankara S'ambhu.

பற்றிய பற்றறவுள்ளே - தன்னைப்
பற்றச்சொன் னான்பற்றிப் பார்த்த விடத்தே
பெற்றதை யேதென்று சொல்வேன் - சற்றும்
பேசாத காரியம் பேசினான் தோழி. (சங்.)

3. "Thy clingings put aside, cling to me within," He said. What I got as I clung to Him, how shall I tell? He spake things that should never be spoken,‡ dear.

S'ankara S'ankara S'ambhu S'iva
S'ankara S'ankara S'ambhu.

பேசா விடும்பைகள் பேசிச் - சுத்தப்
பேயங்க மாகிப் பிதற்றித் திரிந்தேனை
ஆசா பிசாசைத் துரத்தி - ஐய
னடியிணைக் கீழே யடக்கிக்கொண்டாண்டி. (சங்.)

4. Speaking fearful things that should not be spoken, jabbering I wandered, just a devil-ridden body. Driving away the devil desire, the Lord held me down at His feet, dear.

S'ankara S'ankara S'ambhu S'iva
S'ankara S'ankara S'ambhu.

அடக்கிப் புலனைப் பிரித்தே - அவ
னாகிய மேனியி லன்பை வளர்த்தேன்
மடக்கிக்கொண் டானென்னைத் தன்னுட் - சற்றும்
வாய்பேசா வண்ண மரபுஞ் செய்தாண்டி. (சங்.)

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* *Mauna Guru,* "the Silent Teacher" was the name of the Saint's Guru.

† Names of God. *S'ankara* causing happiness; *S'ambhu* being for happiness, causing happiness; *S'iva,* auspicious, happy.

‡ "And confessedly great is the mystery of godliness." Saint Paul's first Epistle to Timothy III, 16.

5. Holding down, withdrawing the senses, I cherished love toward His person. Into Himself He bent me, sister, and blended with me so that I could not speak at all.

S'ankara S'ankara S'ambhu S'iva
S'ankara S'ankara S'ambhu.

மரபைக் கெடுத்தனன் கெட்டேன் - இத்தை
வாய்விட்டுச் சொல்லிடின் வாழ்வெனக் கில்லை
கரவு புருஷனு மல்லன் - என்னைக்
காக்குந் தலைமைக் கடவுள்காண் மின்னே. (சங்.)

6. Blending, my race He has ruined.* I am undone. If I speak of it openly, farewell to happiness. But no leman is He, sister. Lo, He is my guardian God, the Supreme.

S'ankara S'ankara S'ambhu S'iva
S'ankara S'ankara S'ambhu.

கடலின் மடைவிண்ட தென்ன - இரு
கண்களு மானந்தக் கண்ணீர் சொரிய
உடலும் புளகித மாக - என
துள்ள முருக வுபாயஞ்செய் தாண்டி. (சங்.)

7. Like sea that has burst its banks, my eyes shedding tears of bliss, the hairs of my body standing on end, my heart melting,—thus He contrived, my dear.

S'ankara S'ankara S'ambhu S'iva
S'ankara S'ankara S'ambhu.

உள்ளது மில்லது மாய்முன்
உணர்வது வாயுன் னுளங்கண்ட தெல்லாம்
தள்ளெனச் சொல்லியென் னையன் - என்னைத்
தானாக்கிக் கொண்ட சமர்த்தைப்பார் தோழி. (சங்.)

8. "Whatsoever thou seest objectively before thee as real and as unreal, cast away," said my Lord, and He made me Himself. Behold His cleverness, sister.

S'ankara S'ankara S'ambhu S'iva
S'ankara S'ankara S'ambhu.

பாராதி பூதநீ யல்லை - உன்னிப்
பாரிந் திரியங் கரணநீ யல்லை
யாரா யுணர்வுநீ யென்றான் - ஐயன்
அன்பா யுரைத்தசொல் லானந்தந் தோழி. (சங்.)

9. "The earth and the other elements art thou not. Reflect. The organs of sense and action and the inner organs thou art not. Thou art the Intelligence which investigates and knows."* The words that the Lord said in love are bliss indeed, sister.

S'ankara S'ankara S'ambhu S'iva
S'ankara S'ankara S'ambhu.

அன்பருக் கன்பான மெய்யன் - ஐயன்
ஆனந்த மோனன் அருட்குரு நாதன்
தன்பாதஞ் சென்னியில் வைத்தான் - என்னைத்
தானறிந் தேன்மனந் தானிறந் தேனே. (சங்.)

10. To those who love Him, He is love, He is true, is my Lord. The blissful, silent One, the gracious Master, placed His foot on my head. Lo, I knew myself. I died to thought.

S'ankara S'ankara S'ambhu S'iva
S'ankara S'ankara S'ambhu.

இறப்பும் பிறப்பும் பொருந்த - எனக்
கெவ்வணம் வந்ததென் றெண்ணியான் பார்க்கில்
மறப்பு நினைப்புமாய் நின்ற - வஞ்ச
மாயா மனத்தால் வளர்ந்தது தோழி. (சங்.)

11. Death and birth how came they to join me, I considered. They grew, my dear, from the treacherous, delusive mind† which stands as thought and sleep.

S'ankara S'ankara S'ambhu S'iva
S'ankara S'ankara S'ambhu.

மனதேகல் லாலெனக் கன்றோ - தெய்வ
மௌன குருவாகி வந்துகை காட்டி
எனதாம் பணியற மாற்றி - அவன்
இன்னருள் வெள்ளத் திருத்திவைத் தாண்டி. (சங்.)

* The soul, losing its characteristic taint, has become divine.

* Thou art not "the earth and other elements," *i. e.*, the *Sthûla Sarîra* or gross body composed of flesh, bone, blood &c. which are resolvable into these elements.

Thou art not (*a*) the organs of action or (*b*) of sense or (*c*) the "internal" organs, which together constitute the subtle body or *Sûkshma Sarîra*.

(*a*) Organs of action (*Karmêndriya*) are hand, foot, organ of voice, organ of generation, organ of excretion.

(*b*) Organs of sense (*Jnanêndriya*) are the organs of sight, hearing, smell, taste and touch.

(*c*) 'internal organs' (*antahkarana*) are *chitta*, mind-stuff; *manas*, the vibration therein caused by the impact of external objects conveyed through the organs of sense; *buddhi*, the reaction following the vibration, the determinative faculty; and *ahan-kara* the idea of "I" that flashes with the reaction, the I-making faculty.

(*a*) and (*b*) are not the visible organs but brain centres.

(*a*) and (*c*) together constitute what in English psychology is called, 'mind,' being however understood to be a subtle form of matter. In verse 11 I have for want of a better word translated *manas* as 'mind,' but it is of course not correct. When there is no vibration (*i. e.*, thought) in the mind-stuff deep sle[illegible] supervenes in ordinary mortals, in all save the *Jnâni*. Therefo[illegible] he *manas* is there described as 'standing as thought and sleep.'

Thou art the Soul, Pure Intelligence or Spirit, which by the help of (*a*) and (*c*) is able to know external objects and experiences pains and pleasures, and stands apart as witness of all these experiences in waking state, in dream, in deep sleep, and in the two further states called *Turiyam* and *Turiyatitam*.

12. O mind, was it not for me that God came under the stone-banyan tree* as Silent Teacher and with dumb show of hand cured me of acts called *my* acts and placed me in the blissful ocean of His Grace?

S'ankara S'ankara S'ambhu S'iva
S'ankara S'ankara S'ambhu.

அருளா லெவையும்பா ரென்றான் - அத்தை
அறியாதே சுட்டியென் னறிவாலே பார்த்தேன்
இருளான பொருள்கண்ட தல்லால் - கண்ட
என்னையுங் கண்டில னென்னேடி தோழி. (சங்.)

13. "By Grace behold all things," He said. Not understanding, by my intelligence I beheld, differentiating. I saw but darkness. I saw not even me the seer. What is this, sister?

S'ankara S'ankara S'ambhu S'iva
S'ankara S'ankara S'ambhu.

என்னையுந் தன்னையும் வேறா - உள்ளத்
தெண்ணாத வண்ண மிரண்டற நிற்கச்
சொன்னது மோவொரு சொல்லே - அந்தச்
சொல்லால் விளைந்த சுகத்தையென் சொல்வேன். (சங்.)

14. "Of me and thee think not in thy heart as of two. Stand undifferentiating." This one word when He uttered, how can I tell, my dear, the bliss that straight away grew from that word?

S'ankara S'ankara S'ambhu S'iva
S'ankara S'ankara S'ambhu.

விளையுஞ் சிவானந்த பூமி - அந்த
வெட்ட வெளிநண்ணித் துட்ட விருளாங்
களையைக் களைந்துபின் பார்த்தேன் - ஐயன்
களையன்றி வேறொன்றுங் கண்டிலன் தோழி (சங்.)

15. The field where grew the bliss of Sivam, that pure space I drew near. Weeding the weeds of darkness, I then looked. Save the Lord's splendour naught saw I, sister.

S'ankara S'ankara S'ambhu S'iva
S'ankara Sankara S'ambhu.

கண்டார் நகைப்புயிர் வாழ்க்கை - இரு
கண்காண நீங்கவுங் கண்டோந் துயிலுறன்
கொண்டார்போற் போனாலும் போகும் - இதிற்
குணமேது நலமேது கூறாய்நீ தோழி. (சங்.)

16. Life, the laughing-stock of all, with both our eyes we see it depart. It goes away as in sleep. What good, what merit, is there in it, say, sister.

S'ankara S'ankara S'ambhu S'iva
S'ankara S'ankara S'ambhu.

நலமேது மறியாத வென்னைச் - சுத்த
நாதாந்த மோனமா நாட்டந்தந் தேசஞ்
சலமேது மில்லாம லெல்லாம் - வல்லான்
றாளாலென் றலைமீது தாக்கினான் தோழி. (சங்.)

17. To foolish me, who know not what is good, He granted to seek after the Stillness pure that is beyond the Vibration. He rid me of all unrest, sister, the all powerful One, with His foot He struck my head.

S'ankara S'ankara S'ambhu S'iva
S'ankara S'ankara S'ambhu.

தாக்குநல் லானந்த சோதி - அணு
தன்னிற் சிறிய வென்னைத்தன் னருளாற்
போக்கு வரவற் றிருக்குஞ் - சுத்த
பூரண மாக்கினான் புதுமைகாண் மின்னே. (சங்.)

18. The perfect, blissful Light that struck me, made me, who am less than atom,—made me by His Grace pure fulness that stands, going not nor coming. Lo, how wonderful, dear!

S'ankara S'ankara S'ambhu S'iva
S'ankara S'ankara S'ambhu.

ஆக்கி யளித்துத் துடைக்குந் - தொழி
லத்தனை வைத்துமெள் ளத்தனை யேனுந்
தாக்கற நிற்குஞ் சமர்த்தன் - உள்ள
சாட்சியைச் சிந்திக்கத் தக்கது தோழி. (சங்.)

19. Making, maintaining, destroying, all these acts He has, yet they touch Him not, the Mighty One—no, not so much as a grain of sesamum. On this true Witness 'tis meet to meditate, sister.

S'ankara S'ankara S'ambhu S'iva
S'ankara S'ankara S'ambhu.

சிந்தை பிறந்தது மாங்கே - அந்தச்
சிந்தை யிறந்து தெளிந்தது மாங்கே
எந்த நிலைகளு மாங்கே - கண்ட
யானு னிரண்டற் றிருந்தது மாங்கே. (சங்.)

20. *There** thought was born, *there* thought died and became pure. All states are *there*. *There* too, I the seer stand non-dual.

S'ankara S'ankara S'ambhu S'iva.
S'ankara S'ankara S'ambhu.

* The manifestation of the Lord (known as *Dakshinâ-Mûrti*) to the sages Sanaka, Sanatkumara &c.

* *i. e.* in that "true Witness," the Absolute, *Sivam*.

ஆங்கென்று மீங்கென்று முண்டோ - சச்சி
தானந்த சோதி யகண்ட வடிவாய்
ஓங்கி நிறைந்தது கண்டாற் - பின்ன
ரொன்றென் றிரண்டென் றுரைத்திட லாமோ. (சங்.)

21. Is there a *there* or a *here* when thou hast seen the splendour of the *Sat-Chit-Ananda** rise infinite and fill everywhere. Can there be said to be then a 'one' or a 'two'?

S'ankara S'ankara S'ambhu S'iva
S'ankara S'ankara S'ambhu.

என்று மழியுமிக் காயம் - இத்தை
யேதுக்கு மெய்யென் றிருந்தீ ருலகீர்
ஒன்று மறியாத நீரோ - யம
னேலவந் தாற்சொல்ல வுத்தர முண்டோ. (சங்.)

22. Ever perishing is this body. Why took you it to be real, O ye of the world? Are ye quite fools? If the messenger of Death comes, have you a reply ready?

S'ankara S'ankara S'ambhu S'iva
S'ankara S'ankara S'ambhu.

உண்டோ நமைப்போல வஞ்சர்-மல
மூறித் ததும்பு முடலை யென்று
கொண்டோ பிழைப்பதிங் கையோ - அருட்
கோலத்தை மெய்யென்று கொள்ளவேண்டாமோ (சங்)

23. Are there such traitors as we? Alas! taking for real this body soaked and flowing over with filth, can we be safe here? Ought we not to take as real only the Lord's gracious Form?

S'ankara S'ankara S'ambhu S'iva
S'ankara S'ankara S'ambhu.

வேண்டாம் விருப்பும் வெறுப்பும் - அந்த
வில்லங்கத் தாலே விளையுஞ் சனனம்
ஆண்டா னுரைத்த படியே - சற்று
மசையா திருந்துகொள் ளறிவாகி நெஞ்சே (சங்.)

24. Away with like and dislike. From that bother comes birth.† As the Lord said, be quite still, be pure intelligence, O mind.

S'ankara S'ankara S'ambhu S'iva
S'ankara S'ankara S'amhbu.

*God who is *Sat*, the only Reality; *Chit*, pure intelligence; *A'nanda*, pure bliss. 'Pure' in the sense of there being no distinction of subject and object.

† c.f. Tiruvalluvar.
அவாவென்ப வெல்லா வுயிர்க்கு மெஞ்ஞான்றுந்
தவா அப்பிறப்பீனும் வித்து.
'Ever to all souls desire is the incessant seed of birth.'

அறிவாரு மில்லையோ வையோ - என்னை
யாரென் றறியாத வங்கதே சத்தில்
வதிதே காமத்தீயிற் சிக்கி - உள்ள
வான்பொரு டோற்கவோ வந்தேனுன் றோழி. (சங்.)

25. Oh, is there none who knows? In this body, this region where none knows who I am, caught alas in the flame of desire, came I hither, sister, to lose the noble prize?*

S'ankara S'ankara S'ambhu S'iva
S'ankara S'ankara S'ambhu.

வந்த வரவை மறந்து - மிக்க
மாதர் பொன் பூமி மயக்கத்தி லாழும்
இந்த மயக்கை யறுக்க - எனக்
கெந்தைமெய்ஞ்ஞான வெழில்வாள் கொடுத்தான் (சங்.)

26. Forgetting wherefor I came hither,† sunk in the delusion of woman and gold and earth,—it was to cut off this delusion that my Father gave me the beautiful sword of true wisdom.

S'ankara S'ankara S'ambhu S'iva
S'ankara S'ankara S'ambhu.

வாளாருங் கண்ணியர் மோகம் - யம
வாதைக் கனலை வளர்க்குமெய் யென்றே
வேளா னவனுமெய் விட்டான் - என்னின்
மிச்சோர் துறக்கை விதியன்றோ தோழி. (சங்.)

27. The love of lance-eyed woman will asuredly feed the fire of hell,—thus thinking, even the god of love gave up his body. Ought not others too then to give it‡ up, sister?

S'ankara S'ankara S'ambhu S'iva
S'ankara S'ankara S'ambhu.

விதிக்கும் பிரபஞ்சமெல்லாம் - சுத்த
வெயின்மஞ்ச ளென்னவே வேதாக மங்கள்
மதிக்கு மதனை மதியார் - அவர்
மார்க்கந்துன் மார்க்கஞ் சன்மார்க்கமோ மானே. (சங்.)

28. All the created universe is but yellow sunshine, say the Vedas and Agamas. Those who think not so, their ways are evil ways, are they good ways, dear?

S'ankara S'ankara S'ambhu S'iva
S'ankara S'ankara S'ambhu.

* Union with God.

† *i. e.* the love of woman.

‡ *i. e.* unreal.

துன்மார்க்கமா தர்மயக்கம் - மனம்
தூயர்க்குப் பற்றாது சொன்னேன் சனகன்
தன்மார்க்க நீதிதிட் டாந்தம் - அவன்
றானந்த மான சதானந்த னன்றோ. (சங்.)

29. The fascination of evil women clings not, I tell thee, to the pure in heart. The life of king Janaka is witness.* Was his not perfect, eternal bliss?

S'ankara S'ankara S'ambhu S'iva
S'ankara S'ankâra S'ambhu.

அன்றென்று மாமென்று முண்டோ - உனக்
கானந்தம் வேண்டி னறிவாகிச் சற்றே
நின்றாற் றெரியு மெனவே - மறை
நீதியெம் மாதி நிகழ்த்தினான் தோழி. (சங்.)

30. Is there a Yes or a No? If thou wilt have bliss, just stand as pure intelligence and thou wilt know. So, sister, said our Lord that made the Vedas.

S'ankara S'ankara S'ambhu S'iva
S'ankara S'ankara S'ambhu.

P. A.

* i. e. is proof that a man can live amid the luxuries and temptations of a magnificent court, and yet be wise and pure. Janaka wsaa king resorted to by even great rishis for spiritual help.

SIVAGNANA SIDDHIAR
OF
ARUL NANDI SIVA CHARYAR.

(*Continued from page 126.*)

Madhmika Bauddha's Statement.[1]

1. It is the ten senses that appear as the body. When the senses perish, we cannot point to anything else as body, and as such there is no body at all (as a substance). As there is no body (substance) there is no such thing as Intelligence united to the body. Such are the ridiculous statements made by the Mâdhmika.

His Refutation.

1. The parts or attributes (அவயவம்) present in a pot are not present in a cloth and *vice versa*; that which is present in each, saving its identity, is substance (அவயவி). These two form the substance or the body, as such not only is there a body, but also an intelligent soul.

2. (In Sushupti), though the senses and sensations and objects are ever present, yet no perception (knowledge) is possible as the soul is not in union with the senses. When the soul unites with the senses (internal and external), then perception is possible. As such both Soul and its Intelligence is Sat.

Vaibhashika Bauddha's Statement.

1. As redness results when saffron and lime are mixed together, so the visible world arises when the perceptive intelligence and objects of perception unite: This is Gnana Darsan. Those who perceive this clearly will attain Nirvana without doubt. So asserts lovingly the Vaibhashika.

His Refutation.

1. The objects are external and the mind internal, as such these two cannot unite. The mind is besides formless (Arupa) and the objects have form. As such too, they cannot unite. The Vaibhashika who asserts otherwise has no more to say.

General Remarks.

Thanks to the labour of European scholars, the books relating to Buddhism occupy considerable space in any oriental Library and no religion has received so much attention in Europe and America and in India, in recent times as Buddhism. It has attracted the fancy of large classes of Europeans who emerging as they do from a form of gross materialism and not being prepared to believe in a future life or God yet wish to have a beautiful fantasy to toy with, for the moment. We won't believe in a Soul or God. We will believe in man, in perfected man; Perfected Humanity shall be our goal. In current modern European thought, there is however a divergence; and that is because the national ideals of the European and Gautama are different. Gautama's countrymen have always considered life a burden, 'all is Pain, Pain,' and they wait for the first occasion when they can free themselves from the bonds of birth and death. On the other hand, the European would not consider his life worth living if there was not some ray of pleasure to be eked out at all events; and his whole aim is in fact to seek and add to the summum of

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1. Mádhmika is called Madhyamika in Buddhist Text books. He seems to be a thorough-going Nihilist altogether. This school was originated by Nagarjuna (B. C. 43) of the Tibetan Mahayana school. Hardy says "The philosophers in India had taught either a perpetual duration or a total annihilation with respect to the soul. He chose a *middle* way, hence the name of this sect." The work which bears his name in China is called "Central Shastra" (chung-lun) and was translated into Chinese in the fifth century after Christ. This system reduces everything to bald abstractions and then denies them. The soul has neither existence nor non-existence. It is neither permanent nor non-permanent.

Vaibhashika literally means *Viruddha Bhasha*, (absurd language), one who rejects every other view except his own as absurd, a school which seems to have only too many followers even now.

Happiness, and we find Max Nardau preach the new and true Gospel of Humanity, according to which every body shorn off of all ties, shall enjoy the maximum of pure unalloyed pleasure, by means of song and dance and music and other social organizations. This is a modern evolution out of the old Lokayata and Buddha, and the place of Buddhism placed next to the Lokayata by all Hindu writers is easily perceived. The order is not a chronological one but purely a psychological one. And it will be useful to remember here generally that though our Hindu books old and new very often neglect to record historical dates and events, yet they are valuable, as no histories of any other nations are, in recording the mental history and evolution of the race and of an individual man. Same writers have also been misled by the mere order in arranging the six systems of Philosophy that one school is older than the one succeeding it. It will be certainly older if we are to count man's age backwards and not forwards as we do. Maturity is not old age. It is ever fresh. It is old age that is second childhood. The Lokayata is the gluttonous and selfish child, and the Bauddha the thinking and generous youth; when life's troubles and temptations beset, it remains to be seen whether he will break or grow into robust manhood retaining his generosity and purity. The youth rashly vows that he will remain pure and true, when he does not know what the strength and allurements of vice are. But unless he does, at that very stage, sow in himself good seeds, and what is most important, allow them to take firm root in good soil, all his labour will be lost.

We now turn to the personality of Buddha, and we may be allowed to offer our humble homage at his sacred feet. We have the greatest respect for the purity and unselfishness and nobility of his life. What is often forgotten by his admirers and opponents is that he was a Hindu, and a Hindu of Hindus, and as Dr. Rhys Davids puts it, he was the greatest and wisest and best of the Hindus. In his own time, he was honoured by the princes and peoples all alike. They did not care what doctrines he preached, provided his character was pure and answered to their ideal of righteousness. Sri Krishna places the Nirishwara Sankhya, Kapila, among the first of Sages. Is it becau , he approved of his theory? No, he often takes trouble to refute it. Jamini was an arrant atheist, and he was a great Maharishi. And to-day, we see the same trait in the Hindu. It does not matter whether he is a Mahomedan or Christian, if only he leads a saintly life, we know how the Hindus will flock round him. And what capital, do not impostors make out of this by donning a Kashaya and sitting in ashes, and by pretending *mounam*, though they cannot read and write a syllable. Need we wonder therefore if Buddha Gautama was also regarded as a great Rishi, who had a particular mission to fulfil in life? The story goes it was Vishnu who incarnated as Buddha to preach his doctrines to the Tripura Asuras. In his own days Buddha was not considered as a heretic by the Hindus, nor did he regard himself as any other than a Hindu, just so as in the case of the revered Galilean, Jesus Christ. It was in the days of his followers and after the various councils, they seceded completely from the Hindus. Buddha was indifferent as to what they ate and when they drank and how they dressed, provided they cleansed themselves of desire, likes and dislikes, and when this இருவினையொப்பு is obtained, no one need consider what to go to or attain next. But Gautama calculated without his host when he constructed his beautiful structure on such slender basis. Could any religion be stable which is not built on the rock of a future life and that Rock of Ages? What was the result? The noble brotherhood, so fondly thought of, fell into dissensions even in his own days, and controversies raged hot subsequently on such questions as to the time of eating, kind of food, kind of dress, place of ordination, owning of property &c. &c., and the followers of each school called the others heretics and followers of Mara, and hurled denunciations on their heads. And in spite of Buddha's denunciation of rituals and priestcraft, a close and rigid hierarchy with elaborate rituals came into existence and they have invented more heavens and more hells and Gods than are to be met with in the stories of all other nations put together. And the system had become so corrupt even in its birthplace that it had to be removed out of the country, root and branch. Dr. Rhys Davids says, "We hear of no persecutions till long after the time of Asoka, when Buddhism had become corrupt." And we won't say that there were no persecutions in India. But people should not go off with the idea that a persecution in India was at all anything like the ones we hear of in European History. It was quite a tame affair. It was more social than political. And a religious revolution was in a sense much more easily accomplished in those days than now. From several

Periyapurana incidents, it would seem that both on the part of the Buddhists and the Hindus, the sole aim was to convert the King of the country, and when that was accomplished, they say the whole people had also been converted. So in either way the conversion could not at best be more than nominal. Our own belief is that the people, the laity, not those who clustered in Monasteries, had never been converted into Buddhism. The king turned a Buddhist and all the people styled themselves also Buddhists. This will account for the boasted spread of Buddhism in all India. However, the conflict came at last, and it is in Southern India, we have authentic accounts of such conflicts from the 1st century after Christ, though European Scholars know very little about it. The southern kingdoms were very powerful in those days and they were extending their arms north and south. Inscriptions record the conquest of Vatapi, the modern Badami in Bombay Presidency, and Ceylon was conquered more than once. And Buddhism seems to have been introduced into Southern India from Ceylon. And if we take the period of Manickavachaka as the first century after Christ, in his life indeed we meet with the first conflict between Hinduism and Buddhism. And the fight was won by the miraculous cure of the dumb daughter of the King of Ceylon at Chidambaram. The account is given in full detail in Tiruvadavurar puranam, to which reference can be made. In our recent visit to Ceylon we found that the tradition of the cure of the dumb Princess is well known to the native Singalese. Later on, Jainism seems to have been on the ascendant, and the Tamil Saint Appar was a prominent Jain before his reconversion, and was styled as Dharma-sena. After his reconversion, he was himself bitterly persecuted by the King of Pataliputra at the instigation of the Buddhist (Jain) monks. His contemporary was the Great Gnana Sambandha and he reconverted the King of Pandi, Kun Pandya, by performing various miracles, and gave a complete route to the Buddhists. This occurred in the early years of the sixth century, and in addition to the arguments adduced by the late Professor Sundram Pillai and Mr. Venkayya, we may point to the fact that the Chinese traditions and history point to the fact that in A. D. 526, Bodhi-Dharma, who was a native of Southern India, and laboured long there, had to leave it for China, and the reason is assigned to be persecution at the hands of the Brahmans. And it is also related in his life that he was more a Jain than a Buddhist, though he promulgated a much modified form of it in China. And neither Buddhism nor Jainism ever reared its head again in Southern India, though the few who remained were never molested, but, on the other hand, were honoured with grants by kings even in much later times. The stories of Sankara and Ramanuja having routed out Buddhism are more apocryphal than true; they could not have been more than dialectical feats at any rate. There is reason to think however in the case of Sankara that he might have got hold of the few remaining seats of Buddhism in Northern India and established his own Mathams in imitation of the Buddhist Monasteries. We hear of no Mathams before the days of Sankara at all.

The morality of Buddhism has received very high praise from high quarters. Professor Max Muller says—"The moral code of Buddhism is one of the most perfect the world has ever known." But the Buddhist moral code is feebleness itself when compared to the Confucianist. But its sanctions are very weak; and its power for good on various peoples has not been proved. Except in the case of Burmah, it has not improved the moral condition of the people. In China, says Dr. Edkins, "What virtue the people have among them is due to the Confucian system." Col. Olcott's own statistics show that the morality of the Singalese is much inferior to that of the Hindus, and a visit to Ceylon will amply demonstrate the fact. Even in Burmah, Dr. Edkins remarks, "The power shown by Burmese to win the faith of the Burmese, I should rather trace to the superiority of the Hindu race over the mountain tribes of Indo-Chinese Peninsula.... The superiority of Hindu arts and civilizations helped Buddhism to make this conquest." Bishop Bigandet says: "The Burmese want the capability to understand the Buddhist metaphysics. If the Buddhist moral code in itself has the power to influence a people so far as to render them virtuous and devotional independently of the element of intellectual superiority, we still lack the evidence of it."

And after all, what was Buddhism, but the child, the product of Hinduism? And "so far from showing," remarks Dr. Rhys Davids, "how depraved and oppressive Hinduism was, it shows precisely the contrary: for none will deny that there is much that is beautiful and noble in Buddhism."

J. M. Nallaswami Pillai, B. A., B. L.

(*To be continued.*)

THE LIGHT OF TRUTH OR Siddhanta Deepika.

MADRAS, DECEMBER 1897.

THE HOUSE OF GOD.

"YE ARE THE TEMPLE OF GOD."

" ஆதியாய் நடுவுமாகி யளவிலா அளவுமாகிச்
சோதியாய் உணவுர்மாகித் தோன்றிய பொருளுமாகிப்
பேதியா ஏகமாகிப் பெண்ணுமா யாணுமாகிப்
போதியா நிற்குந்தில்லைப் பொதுநடம் போற்றிபோற்றி.

O Thou, the beginning, the middle, the limitless limit,
The Light, and the Wisdom, and all things manifest,
The Indivisible One, The female and the male.
Glory, Glory to Thy Dance in the intellectual Region of Universalism, Tillai.

சற்பனை கடந்தசோதி சருணையே யுருவமாகி
அற்புதக் கோலநீடி யருமறைச் சிரத்தின்மேலாம்
சிற்பர வியோமமாகுந் திருச்சிற்றம் பலத்துள்நின்று
பொற்புட னடஞ்செய்கின்றபூங்கழல் போற்றிபோற்றி.

O Thou the Light from which speech and thought turn back, The very Form of Grace,
The Wonderful Presence, The Crown resting on the rare Vedasiras,
In the beautiful Chit Sabha of Chit Para Vyoma,
Thou dost dance delightedly. Glory, Glory to Thy tinkling Foot.

குன்றாத மூவுருவாய் ஞானக் கொழுந்தாகி
யறுசமயக் கூத்து மாடி
நின்றாயே மாயையெனும் திரையை நீக்கி
நின்னையா ரறியவல்லார் நினைப்போர்நெஞ்சம்,
மன்றாக வின்பக்கூத் தாடவல்ல மணியேஎன்
கண்ணே மாமருந்தே நால்வர்க்
கன்றாலின் கீழிருந்து மோனஞான மமைத்த
சின்முத்திரைக் கடலே யமரரேறே.

O Thou Imperishable Triple Form, and Formless! O Thou Supreme,
Intelligence working steadfast in the six Forms of Religion!
Who could know Thee after raising the curtain of Maya?
Thou dost dance in the hearts of Those who think of Thee,
Thou art the Priceless Jewel; Thou my eye; Thou, the Supreme Panacea.
Thou the ocean of Chinmudra Wisdom, who didst teach the four ancient sons, Mauna Gnana from under the sacred Banyan tree; Thou the Deva of Devas.

The first two verses we quote from Saint Sekkilar's Periyapuran and the last from Saint Tayumanavar, in praise of the famous Temple at Chidambaram and the sacred mysteries contained therein. We have elsewhere observed that even if we have lost our books on Veda and Vedanta, we could evolve the whole thing again from the symbols we possess, provided we had the tiny key to unlock these sacred mysteries. The hoariest and most ancient wisdom is thus enshrined in these unmistakable symbols, and when we understand them aright, we are enabled to test and know which is the true philosophy and which is the true Religion, surrounded as we are to-day by a multitude of Religions and Philosophies conflicting in themselves and yet claiming to be the most ancient and the truest. It is the most unfortunate thing in India, and in Indian Religion that the same books and the same text furnish the authority and the sanction for every existing phase of belief and thought, and when this fact is coupled with such a blind ignoring of what is past and what is modern, and when the materials for applying such an historical test are not very considerable, the task of deciding which is the true interpretation and which is false is rendered very difficult, though not impossible, and the value of a test as indicated above cannot be lost sight of. In interpreting documents, the rule ought no doubt to be, that where the words are plain and unambiguous, the plain meaning of the words ought to be made to prevail and no casuistry could be allowed to mar the effects of its plain meaning. It is only when the words are ambiguous any interpretation as to its real meaning by other evidence is permissible at all. Then again when we begin to enquire into the truth of any particular custom and tradition, we find how difficult it is

to arrive at an uniform conclusion, when we have to rely on mere oral evidence; and any documentary evidence (we use it in the strictly legal sense) if available, is of the utmost importance, and the older the document is, the greater the value thereof. Then again consider the difference between the verbal accounts of a dozen people who witnessed a particular scene all at the same time, and the actual scene photographed by an ordinary Kodak. We might be sure to discover discrepancies and contradictions in the oral testimony, though it might be perfectly honest. Of course, there might be exceptionally trustworthy witnesses, as there might be untrustworthy cameras. The test we have proposed above, may as such be seen to possess all the elements of an old and ancient document and a trusty camera. And more so, when we know, as a matter of fact, that the written language of primitive mankind consisted of picture only. The most ancient Sumerian, the Chaldean, the Egyptian and the Chinese were all pictorial languages; and it is well known that these were the people who have tried to leave their highest thoughts on Religion and philosophy behind them in pictures and statues and monuments.

In proceeding therefore to unravel the mysteries connected with our symbolism, we must confess, that the task is not one which we can consciencìously think of adequately discharging. In attempting the impossible therefore, we have no other excuse than the one which Sage Sekkilar had before him:

"அளவு கூட வுரைப் பரிதாயினும்
அளவிலாசை துரப்ப வறைகுவேன்."

"Though impossible to reach its limits
Insatiate love drives me to the task."

Before we do so however, we have to get clear of two sets of men, who pester us often with their cant. One of such will raise the cry of sectarianism, and the other, with the catchword revivalism. There are some very estimable people belonging to both these classes we admit, as well as their sincerity, but with most it is all mere cant, pure and unmitigated cant. They believe neither in the one nor in the other; they have neither inclination nor wish to study and think, and pause and enquire into the truth of things. They are themselves sectarians, so blind that they will not acknowledge themselves to be such. They start with the inborn conviction that this is trash and they have no patience with those who will honestly differ from them, and they clutch at a word, a phrase, to kick up a dust, with the evident object of besmearing the other side. No doubt, there is a sort of scepticism which we prize much, a scepticism which will lead one to doubt and inquire into the truth of things and not to scorn and scoff at everything. And in our inmost heart, we do not wish to wound the feelings of a single person, of whatever shade of opinion he may be. And is not the present inquiry solely devoted to reach 'the region of universalism,' "பொது மன்று," where, in the words of our Sage Tayumanavar,

"பகர்வரிய தில்லை மன்றுட் பார்த்த போதங்கு
என்மார்க்க மிருக்குதெல்லாம், வெளியேயென்ன
எச்ச மயத்தவர்களும், வந்திறைஞ் சாநிற்பர்."

every religionist comes and bows in adoration of the One Supreme, saying they see no symbols of any creed but al *Alkas*? And he states in the previous lines that he reached this region, after looking in vain in every creed and in every path for that Pure Spirit which seeks to reconcile with the path of noblest knowledge, all the bitter conflicting creeds and religions.

"சன்மார்க்க ஞானமதின் பொருளாம் வீறு
சமய சங்கேதப் பொருளாந்தா னென்றுகப்
பன்மார்க்க நெறியினிலும் கண்ட தில்லை."

And the place is worth a trial visit even to-day, for does not Tayumanavar record his experience, that his stony heart melted into love and bliss, the moment he saw the holy presence?

"கன்மார்க்க நெஞ்சமுள வெனக்கும் தானே
கண்டவுட னானந்தம் காண்ட லாகும்."

This has not been his experience only, of believers alone. Ages back, scoffers and atheists have felt the power of this Presence, and it is recorded of the great Atheist Guru, Jaimini, that when he approached, all his unbelief left him and he composed his song of *Vedapadastavam*. And though there are thousands of temples all over the land, the heart of every true believer has always turned with love and longing to this *centre spot*. And it is believed that Chidambaram occupies a central geographical position between the northern and southern extremes of India including Ceylon. And corresponding to this position in the microcosm, Arumuga Navalar observes that in the human microcosm also, the place points to the region of Sushumna between Ida and Pingala nadis. There is another centre of heat and vitality and light in the human body, and that is the heart. And

the heart is the most vital and delicate organ in the whole system. Every other organ requires its help for its nourishment and upkeep. It is saved and protected from many an ill, by its position, which every other organ is exposed to; but that is because that, whereas life can be prolonged even after injury to every other organ, the life ebbs out the instant the heart is injured. And then is not the heart, the seat of love, love pure and undefiled? Pity, kindness, mercy, Grace are all different shades of this one Love, அன்பு, Bhakti, faith. Is there anything else that can compete with this Supreme Principle? Knowledge, you may exclaim, with its seat in the brain. We dare say 'not.' The slightest injury to the heart completely paralyses the brain. And the pulsation in the brain itself rises and falls with the beat of the heart itself. It is the one organ in the body which is ever active, and knows no rest when everything else including the brain undergoes rest. And in human nature also, what is there which love cannot quicken? It can give life to the despairing and the lifeless, strength to the weak, courage to the coward; and instances have not been wanting to show what extraordinary feats of intellect, love has been the cause of. The whole world is bound by the heart much more than by the intellect alone. And Mrs. Humphrey Ward has portrayed in glowing words the difference between the man of intellect and the man of heart in her *Robert Elsemere*. There man of intellect pines in secret and in his pride for that very touch which makes the whole world kin. And it is in this heart all mankind have liked to build a temple for the most High. And the only requisite is that this heart be pure. And the moment this heart is pure there the light from the Invisible Akas will shine, dispelling the darkness that blinds the eye and enabling it to see.

> " வெளியான நின்மல வெளியூடு விரவினையா
> வொளியாரும் கண்ணா மிரவியும் போனின்ற லாவுவன்
> காண்."

"Blessed are the pure in heart, for they shall see God" said Lord Jesus. And the sage who composed the Taitriyaka Upanishad sung long before him: "Satyam Gnanam Anantam Brahma, Yoveda Nihitam Guhayam, Paramevyoman."

He who knows Brahman, which is Sat, which is Chit, and which is endless (Bliss), as hidden in the cave (of the heart) in the highest Akas, he enjoys all blessings at one with the Omniscient Brahman. And the most mystical and the oldest of the Upanishads, the Chandogya, also repeats the same instruction. Would you like to know what that one thing is which you have to search for and to know, and when you have to search for it and how to know it? Hear. "There is the Brahmapura, (body) and in it the Dahara (palace), of the lotus (Pundarika) of the heart, and in it that Antar Akasa. Now what exists in this Akas, that is to be sought after, that is to be understood."

"As large as this Akas is, so large is that Akas within the heart. Both heaven and earth are contained in it; both fire and air; both sun and moon; both lightning and stars; and whatever there is of Him in this world, and whatever is not, all that is contained within it." (VIII, 1. 123.) In an earlier chapter, this Supreme Being is called "the Intelligent, whose body is Prana, whose form is Light (Jyoti), whose thoughts are true, who is like Akas (omnipresent and invisible), from whom all works, all desires, all sweet odours, and tastes proceed; the Atma within the heart, smaller than a corn of rice, smaller than a corn of barley, smaller than a mustard seed, smaller than a canary seed, or the kernel of a canary seed; also the Atma within the heart, greater than the earth, greater than the sky, greater than the Heaven, greater than all these worlds" (III. 14. 223). In a later passage, it says that "He who is called Akas is the revealer of all forms and names; That within which these forms and names are contained is the Brahman, the immortal, the Atma." (VIII. 13. 1.) The following Verse occurs in the Katha (I. 2. 20.), Svetaswatara (III, 20.) and Mahopanishad and the same is reproduced in the Sivapurana.

"Smaller than small yet greater than great, in the heart (Guha) of this creature, Atma or Isa doth repose: That free from desire, he sees, with his grief gone, the Lord and His might, by His favour." In the Kaivalyopanishad the same is reproduced, in the following words: "Beyond the heavens, yet shining in the heart (guha) of his creatures, Him the sages free from desire, reach." Sri Krishna also imparts this most secret of secrets to his pupil, that "Ishwara dwelleth in the hearts of all beings, O Arjuna, by his maya, causing all beings to revolve, as though mounted on a potter's wheel," and importunes him to flee to him to secure Supreme Peace by his grace. The manner of occupying this seat or dwelling place is elsewhere referred to in the 13th and 9th discourses, 32nd and 6th verses respectively and these three or four verses bring out the whole of the Upanishad thoughts. "As the

Omnipresent *Akasa* is not soiled, by reason of its subtlety, so *seated* every where *in the body*, the self is not soiled." "The support of beings and not rooted in Beings, my atma, their *efficient* cause; as rooted in the *Akasa* the mighty air moves everywhere, so all things rest rooted in me." This Supporter, Permitter and Spectator and Enjoyer is styled Maheshvera, Paramatman and Parama Purusha in verse 22, chapter 13. Another verse in the *Chandogya* says that Gayatri is the body and the heart, because in it all the spirits are established. No wonder therefore that in almost every page of the Tamil Veda, and the writings of the later Tamil saints, that God's truest dwelling place, his house, his palace, his seat is universally referred to as the human heart. "நினைப்பவர் மனம் கோயிலாக்கொண்டவர்." And so it is that the famous Shrine we are speaking of is by preeminence called "திருக்கோயில்,* The beautiful House," inasmuch as it is also called "Pundarika Veedu" புண்டரீகவீடு, the house of lotus, or *Dahara* Veedu also. And to-day we will stop, after identifying, this Golden Palace in Chidambaram with the Human heart spoken of in the most ancient writings, and we will speak of the great thing and Lord who is the Dweller in this Palace and his characteristics in a future issue.

EVIDENCES OF NATURAL RELIGION.

Primitive Religion of Mankind.

(*Continued from page 134.*)

The soul that thus mourns over his past sins, cannot be the soul of an unbeliever. This cannot be the sigh of a heart debased with the foul worship of idols. No, in the dawn of humanity, in the twilight that preceded historical times, men still kept alive the notion of one true God.

Your forefathers marching down as in battle array from the North-West of India into the land of the Seven Rivers, into the Sapta-sindhu, made the air ring with the songs of the early Vedic poets. But those hymns, those prayers, still bore the mark of the primeval belief in one sole God. In vain, in those early Vedic poems, you look for the Gods that people the present Hindu pantheon. You fail to read there the names of the Gods Shiva and Vishnu; the deified heroes of Puranic literature had not yet arisen to turn out of the heart of those ancient Aryas the belief in, and love of, the one true God. This is the conclusion at which the learned Colebrooke arrived, after having for many years made the Vedic literature his delight. "The deities invoked," he says, "appear, on a cursory inspection of the Vedas, to be as various as the Authors of the prayers addressed to them: but according to the most ancient annotations of the Indian scripture those numerous names of persons and things are all resolvable into different titles of three deities, and ultimately of one God. The Nighanty, or glossary of the Vedas, concludes with three lists of names of deities: the first comprising such as are deemed synonymous with fire: the second with air, and the third with the sun (*Nighanti* or *first part of the Niructa* c. 5). In the last part of the Niructa, which entirely relates to deities, it is twice asserted that there are but three Gods: "Tisra eva devatah" The further inference that these signify but one deity, is supported by many passages in the Vedas and is very clearly and concisely stated in the beginning of the index to the Rigveda, on the authority of the Niructa and of the Veda itself.................It is deducible therefore from texts of the Indian scriptures, that the ancient Hindu Religion, as founded on the Indian scriptures, recognises but one God, yet not sufficiently discriminating the creator from the creature." (Colebrooke H. I. *on the Vedas* page 26—27. Madras 1871, Higginbotham and Co.) The same opinion about the Indian scriptures is held by Sir W. Jones. "It must always be remembered," says he, "that the learned Indians, as they are instructed by their own books, in truth acknowledge only one Supreme being, whom they call Brahma or the great one, in the neuter gender; they believe his essence to be infinitely removed from the comprehension of any mind but his own; and they suppose him to manifest his power by the operations of his divine spirit; whom they name Vishnu, the Pervader in the masculine gender, whence he is often denominated the first male..............When they consider the divine power exerted in creating, or in giving existence to that which existed not before, they call him the deity Brahma, in the masculine gender also; and when they view him in the light of destroyer, or rather, Changer of forms, they give him a thousand names of which Siva, Isa or Iswara, Rudra, Hara and Mahadeva are the most common. (Sir W. Jones *Discourse on the Gods of Greece, Italy and India*:)

The religion of the ancient Hindus.

I fancy myself transported back some three thousand years to the land of the first Aryan settlers in the country of the Seven Rivers. I hear the Vedic Poet singing his morning hymn to Hiranya Garbha, the Lord of Heaven, the supreme Being, the sole maker of Heaven and Earth:—

> "What God shall we adore with sacrifice?
> Him let us praise the golden child that rose

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* It is interesting to note that the chief Temple in Mecca is called 'al Caaba', literally meaning, 'The House' and the Hebrew word for for the great Temple at Jerusalem also meant simply, 'The House,' "The house of God."

In the beginning, who was born the Lord !
The one sole Lord of all that is, who made
The earth, and formed the sky, who giveth life,
Who gives strength, whose biddings Gods revere,
Whose hiding-place is immortality.
Whose shadow, death, who by his might is king
Of all the breathing, sleeping, waking world.
Wherever let loose in space, the mighty waters
Have gone depositing a fruitful seed
And generating fire, there He arose,
Who is the breath and life of all the Gods,
Whose mighty glance looks round the vast expanse
Of watery Vapour, source of energy,
Cause of the sacrifice—the only God.
Above the Gods." (1) (Monier Williams, *Religious Thought and Life in India*, etc. p. 14).

I am not blind to the blemishes of this ancient hymn, but I cannot fail to see its beauty either. I find in this hymn the seed of the pantheistic creed which later on developed in the Puranas, but at the same time I perceive the Aryan thoughts still holding to the primitive notion of one true God. "There is a monotheism," I repeat with the learned Adolphe Pictet, "which precedes the polytheism of the Vedas, and even amidst the invocation of their innumerable Gods, the remembrance of a God, one and infinite, breaks through the midst of an idolatrous phraseology, like the blue sky that is hidden by a passing cloud." (*The European Origins*, quoted by Max Muller as above.) And it is in keeping with this monotheistic feeling that the Brahminical priests in ancient times addressed to God the following authorised prayers : "I adore that Being who is not subject to change or disquietude, whose nature is indivisible, whose spiritual substance admits not of component parts: that Being who is the origin and cause of all Beings and who surpasses them in excellence, who is the support of the universe." *Letters Edif.* Tome. 10. page 15.

The religion of the ancient Chinese.

Nor are we at a liberty to take a different view of the early religion of the Chinese. In the most ancient poetry of China, God is known and worshipped under the name of Tien, which, according to the great imperial dictionary of Khanghi, means "the great one, he that dwells on high, the Heaven-Father, who regulates all below." It is clear from many passages, that with the philosopher Confucius, Tien was the supreme Deity, and that he looked upon the other Gods of the people, the spirits of the air, the mountains, the rivers, the spirits also of the departed, very much with the same feelings with which Socrates regarded the mythological deities of Greece. (c. f. Max Muller. *Lectures on the Science of Religion*. Lect. III.) The following is a passage from the great philosopher Lao-tse. "There is an infinite Being which existed before heaven and earth. How calm it is, how free ! It lives alone, it changes not. It moves everywhere, but it never suffers. We may look on it as the Mother of the Universe. I know not its name. In order to give it a title I call it Jao (The way.) When I try to give it a name I call it Great. After calling it Great, I call it Fugitive; after calling it Fugitive I call it Distant. After calling it Distant, I say it comes back to me." (*The Book of the Way and of Virtue*, Translated by Stanislas Julien, pag. 91. Paris 1842.).

Nor were only the Philosophers that arrived at the right knowledge of God. In the year 2225 B. C. we find the Emperor of China offering sacrifices to Tien, supreme sovereign of Heaven, and in the year 1600 the then Emperor of China declared in an edict that the Chinese adore not the material heavens, but the Master of heaven. And the Emperor Khanghi in the latter part of the seventeenth Century, wrote the following inscription on the facade of a Christian Church in Pekin. "To the true principle of all things. He is infinitely good and infinitely just. He enlightens and sustains. He rules with supreme authority and with sovereign justice. He had no beginning and will have no end. He has created all things from the beginning. It is He that governs them and He is their true Lord." Cardinal Gibbon. *Our Christian Heritage*, pag. 30.

The Religion of the ancient Persians.

If we open the Zendavesta, the sacred book of the Zoroastrians, we shall meet with the same notion about God. "I ask thee, tell me the truth, O Ahura. Who was from the beginning the father of the pure world ? Who has made a path for the sun and the stars ? Who but thou makest the moon to increase and to decrease ? That, O Mazda, and other things, I wish to know. I ask thee, tell me the truth, O Ahura ! Who holds the earth and the clouds that they do not fall ? Who holds the sea and the trees ? Who has given swiftness to the wind and to the clouds ? Who but thou is the creator of the good spirits ?"—*Yecna*, 3rd Edit. Brockhans. pag. 130. quoted by Max Muller. *Introduction to the Science of Religion*, pag. 168.

The Religion of Northern and Southern Europe in ancient times.

We need not pass in review the various races which by turn inhabited the far West. Russia, Scandinavia, Germany, France, Italy, Spain, and Greece are full of monuments which testify to the general belief of the first settlers in those countries in one true God. This monotheistic creed was handed down to the present generations by oral as well as written traditions, we see traces of it in the early poets of Greece, Italy, Germany and Scandinavia ; in the philosophers of Greece and in the statesmen and lawgivers of Rome. But in Europe, as everywhere else, we find this early monotheistic belief soon disfigured by fables mixed up with myths, and later on almost entirely lost in the obscene crowd of Gods set up for worship by the worst passions of man. It was this sad spectacle that provoked to indignation the best philosophers of Greece. Xenophanes of Colophone accus-

es indignantly the children of men for having attributed to God, who cannot be but one, eternal and infinite, the figure, the acts and passions peculiar to human nature. "Men", he says, "were, as it appears, the inventors and creators of the Gods. If the oxen, or the lions had perchance hands, or if they knew how to work and paint with their hands as men do, they would no doubt paint and fashion the images and bodies of their Gods, all like to themselves, namely the oxen like oxen, the lions like lions," *Xenophanès*, quoted by Clem. Alex. Stromatom V. pag. 601.

Elsewhere this great philosopher declares that God is one, the greatest among spirits and men, in no way whatever similar to men, either in his form or in his thoughts (Sext empir adv. Mathem I, 219, IX 193).

The Religion of Plato.

Plato conceives the divine nature as supremely perfect: it is endowed with every conceivable attribute; no perfection is wanting to it. God is therefore the absolute Good, and the cause of all that is good, and of that only which is good; wickedness, evil, cannot be attributed to him as to its cause: He is the Author of good and of good only: When the poets describe the Gods as doing wicked deeds, they are dishonouring the divine nature. God is furthermore the absolute truth; it is impossible that he should deceive men, or lead them astray; the mythological stories of deceptions practised on men by the Gods are absurd. God being supremely perfect in his nature is immutable. He does not take one form at one time, another at another as the poets tell us: He retains throughout eternity one simple immutable from (*De Republ.* II p. 380.) God is a personal spirit and as such is transcendently raised above the World. As personal spirit, He rules all things and directs and guides all according to reason and providence. He is a supramundane Being, and is therefore above the temporal order. Time affects only things of earth, God is above time. He is the beginning, the middle and the end of all things, the absolute present. (Timacus, p. 37 De Legibus IV p. 715)—*A. Stockl. Hand-Book of Philosophy* P. I page. 82.

The Religion of Aristotle.

As to the Being of God, Aristotle as well as Plato teaches that God excludes all composition of matter and form. He is pure actuality, pure entelechy, pure Form, pure Quiddity, pure Energy. God excluding essentially all plurality of parts, is an absolutely *simple* Being, that is, without parts, and therefore immutable. Finally, God must be one, because the principle of plurality is matter, and matter is wholly foreign to the Being of God. A. Stockl. *Hand-Book of Philosophy.* P. I p. 115—.Thus reasoned about the nature of God the two greatest philosophers of Greece, Plato and Aristotle. Thus they thought and spoke about the nature of God, whilst yet the largest part of their countrymen knelt down before, and offered up frankincence to the beautiful idols that lay enshrined under the marble vaults of the magnificent temples of Athens and Corinth.

From what I have hitherto said, it is apparent that mankind in the midst of the manifold aberrations of the human passions never lost sight entirely of the true God. And what is most extraordinary, this God, whom the ancestors of the Aryan, Semitic, Teutonic, Chinese, Greek and Latin races recognised and worshipped, was called and worshipped by many of them under the same name.

A startling fact.

So much is stated in several of his works by the great German Scholar Max Müller. "I wish to bring back to your recollection," the learned Professor says, "the fact that in exploring together the ancient archives of language, we found that the highest God had received the same name in the ancient mythology of India, Greece, Italy and Germany, and had retained that name, whether worshipped on the Himalaya mountains or amongst the oaks of Dadona, on the Capital or in the forests of Germany. I pointed out that his name was Dyaus in Sanskrit, Zeus in Greek, Jovis in Latin, Tiu in German: but I hardly dwelt with sufficient strength on the startling nature of this discovery. These names are not mere names, they are historical facts, ay, facts more immediate, more trustworthy than many facts of Medieval history. These words are not mere words, but they bring before us, with all the vividness of an event which we witnessed ourselves but yesterday, the ancestors of the whole Aryan race thousands of years, it may be, before Homer and the Veda, worshipping an unseen Being, under the self-same name, the best, the most exalted name which they could find in the vocabulary, under the name of Light and Sky."

"And let us not turn away, and say that this was, after all, but nature-worship and idolatry. No, it was not meant for that, though it may have been degraded into that in later times. Dyaus did not mean the blue sky, nor was it simply the sky personified, it was meant for something else: We have in the Veda the invocation Dyaus-pitar, the Greek (   ), the Latin Jupiter: and that means in all the three languages what is meant before these three languages were torn asunder: it means Heaven-father. These two words, are not mere words; they are to my mind the oldest prayer of mankind, or at least of that pure branch of it to which we belong, and I am as firmly convinced that this prayer was uttered, that this name was given to the unknown God before Sanskrit was Sanskrit and Greek was Greek. We little thought when we heard for the first time the name of Jupiter, degraded it may be by Homer and Ovid into a scolding husband or a faithless lover, what sacred records lay enshrined in that unholy name. Thousands of years

have passed since the Aryan nations separated to travel to the North and South, the East and West. They have each formed their languages, they have each founded empires and philosophies, they have each built temples and razed them to the ground; they have all grown older, and it may be wiser and better, but when they search for a name for what is most exalted and yet most near and dear to every one of us, when they wish to express both awe and love, the infinite and the finite, they can but do what their old fathers did, when gazing up to the eternal sky and feeling the presence of a Being as far as far, and as near as near can be, they can but combine the self-same words, and utter once more the primeval Aryan prayer, Heaven Father, in that form which will endure for ever: "Our father which art in heaven." (Max Müller *Introd. to the Science of Religion*, p. 107.)

To the eloquent page of Professor Max Müller I shall add a few remarks only. The identity of the name and of the idea under which God was worshipped by the ancestors of the Aryan, Teutonic, Greek, Latin, and Chinese races cannot be accidental, but it finds its explanation only by admitting, that the worship of one sole supreme God under the name of Heaven-Father was common to all men in the beginning of mankind. Moreover, that monotheism and not polytheism has been the first religion of mankind can be clearly proved from the historical fact, that in proportion as the human races advanced in civilization, their Sages and Philosophers approached more and more to a purer conception of the Deity, namely, to a monotheistic belief in one sole God. Now, was man created in a wild or in a civilized state? The followers of Darwin admit the first alternative, nay they maintain that man came directly by evolution from a monkey, the real progenitor of mankind. This opinion was prevalent 40 years ago, among the scientists of a certain school in England, Germany, France, and America, but now most scientists hold with Virchow, a celebrated biologist of the German school that Drawin's theory is impossible, absurd, and altogether untenable on scientific grounds. If therefore man's descent is not from an animal form or monkey, but directly from God, who will be so rash as to say that God created the first man and woman in a wild or savage state? This assertion is contradicted by the traditions of all peoples who describe the first parents of mankind as endowed with every possible gift, and actually, in most traditions, they are raised to the rank of Gods or Semigods. "The future task of history, "says Schelling," will be to show by what catastrophies races now living in a savage state were isolated from intercourse with the rest of the world, and how, when thus deprived of their former means of civilisation, they sank into their present *degradation*. I maintain that civilisation was the primal condition of the human race, and that the origin of states, science, religion, and the arts was contemporaneous, or rather, one and the same, so that these were not really separated, but interpenetrated each other, as they will again in their final development." *Lectures on the Method of Academical Studies*, page 167. If therefore God created the first man and woman in a high state of civilization, their religion must have been monotheistic not polytheistic. It is but natural to think that God their Creator, their Father, was also their first teacher and instructor; it is but natural to profess that God revealed to them his own name, his nature, his attributes, and the way according to which he wanted to be honoured and worshipped by them: and the only worship which God might have possibly revealed to the first men, was the worship of himself as the Heaven-Father or the creator of everything. In consequence it must be held that the first religion of mankind was monotheistic, and that men, owing to natural weakness and to human passions fell from the worship of one sole invisible God to the superstitions of idolatry. The laws that govern the growth, the progress and the civilization of a people are not far different from those that preside over the growth, the education and the progress of an individual man in science or virtue. If he entirely neglects his former studies he will soon forget the very first principles of science, if he gives himself up to all his worst passions he will be very soon degraded to the condition of a brute animal. Look at the present hill tribes of this country. They are in a semi-barbarous state: yet their ancestors attained to a great civilization and they were able to defeat in many a bloody battle the ancestors of the present Brahmins. A nation is liable to degenerate as well as an individual man, and the former may, as the latter, forget not only the knowledge of science and of useful arts but the knowledge even of God, and plunge in consequence into all the errors of superstition.

A scientific conclusion.

First man civilized.

I shall now sum up what I have hitherto said in the following propositions.

1. All Western scholars agree upon recognizing in the most ancient religions of mankind, the presence of a monotheistic worship of God under the idea of Heaven-Lord and Creator of this Universe.

2. This monotheistic view of God is found to be mixed up with a polytheistic belief in many Gods, either as the deified forces of nature or as the national heroes to whom in progress of time divine honours were paid.

3. Infidels or rationalists are not of one mind in assigning the cause of this startling mixture of monotheism and polytheism, and in stating whether polytheism sprang from monotheism, –or the latter from the former.

4. Christian scholars, on the contrary, universally and unanimously admit that the primeval religion of mankind

was monotheism, *viz.*, that the human race worshipped one sole God who had revealed himself to their first parents. So much they argue from an historical as well as from a philosophical point of view, and, moreover, they maintain that the result of the best modern archæological researches is to show the same thing. cf ch. Pesch. *Der. Gottesbegriff.* Volume. I. II. Freiburg, Herder 1885 and 1888. *Grimm. German mythology.* p. 66.

And this is the only possible conclusion at which impartial search after truth must arrive. There are natural instincts which man cannot possibly suppress, and prominent among them stands forth the natural impulse that prompts man to worship one sole God. In the astounding variety of creatures that make up this visible universe, man's intellect cannot fail to see the unity of design that clearly points to a maker, to a creator, to an architect of all. To this supreme Being man's heart naturally turns, as to his first principle and his last end. Let us not stifle this natural yearning of our hearts. Let us go to God, to our Father, to our Creator, to our Lord. I would not do justice to your superior education if I were to say that you still believe in idolatry, that you still cherish in your hearts reverence for the gods and goddesses of the Hindu Pantheon. But that will not suffice; you should go back to the purer faith of your ancestors: you should honour, worship and love that almighty God whom your Aryan forefathers honoured, worshipped and loved. God is Truth and Light: pray to Him to enlighten your understanding, to strengthen your hearts, that, searching after the true religion, you may find it, you may embrace it, and, living up to its commandments, you may secure your everlasting happiness in heaven.

G. BARTOLI, S. J., D. D.

KAMBAN.

(*Continued from page 141*).

From the materials available it appears that the date of the composition and publication of Ramayana—885 A. D. is only a fabrication or some irrelavent reading adopted by some anonymous scholar. That there is another reading for fixing the date as 385 A. D. only substantiates the above statement. From the many traditions about புகழேந்தி and ஒட்டக்கூத்தர் and from the following stanza No. 21 of தொண்டை மண்டல சதகம்

நூலார் கலைவல்ல செம்பியன் கேட்ப நொடித்துமிக்க
சோலாசலனொட்டக்கூத்தனை யன்றுதற்கோலயென்று [ட
மேலார்கவிசொல்லிநெய்த்தானத்தேசென்றுவென்றுகொண்
மாலார் களந்தைப் புகழேந்தியுந் தொண்டைமண்டலமே.

it is apparent that these poets were contemporaries. That உத்தரகாண்டம் of ஒட்டக்கூத்தர் supplements the portion composed by Kamban proves beyond all doubt that these also were contemporaries. Hence it is plain that these poets belonged to the same age. When Kamban left the court of his royal patron on account of a misunderstanding that arose between them, he is said to have addressed the king thus:—"அன்றையிலும்........அடைந்தாரைக்காக்கும் அகளங்கா தங்கா, நடந்தாயே நாலாறடி." The underlined word of course is (Kulo) tunga. This king confesses himself in the following stanza that he is the pupil of ஒட்டக் கூத்தர். "ஆடுங்கடை &c., பாடும் புலவர் புகழொட்டக் கூத்தன் பதாம் புயத்தைச், சூடுங் குலோத்துங்க சோழனென்றே யென்னைச்சொல்லுவரே." The following stanza is said to have been sung by ஒட்டக் கூத்தர் "காண்ட கண்டத்தொனி &c. குரண்டகன்னத்திலுதைத்தனள் காணங் குலோத்துங்கனே." The following stanza of புகழேந்தி is also addressed to the same king "சத்தம் பயிலும் புலவோர் &c. சத்தம பசத்தங்காண் கங்குல் யானைச் செய்துங் கனே" and also this "பழியும் புகழு மெவர்க்கு முண்டாமித்தப் பாரிலுனக் கழியுஞ் சிலையுங் கயலு மென்முல களங்கா தங்கா &c." All kinds of traditions confirm that these poets lived in the age of Kulotunga Cholan. But there were two kings of the same name—Kulotunga I *alias* Rajendra Chola II, who ascended the throne in 1063 A. D. and Kulotunga II in 1127 A. D. (*vide* the October number of the *Indian Antiquary* 1894—pages 296—299). But it is said that Kamban and Ottakoottan were required by Rajendra I to compose the Ramayanam and that the work of Kamban was heard only in the time of Kulotunga I. Hence it follows that Kamban was in the time of Kulotunga I and that he lived before and after 1063 A. D. There is a tradition that when his son was being married, Sadaiyappa came late, and finding no room to sit down, was standing near the washing place (சாலவைக் கடை), that the wife of Kamban expressed to her husband her regret on that score, and that Kamban said "I know where to place my Lord." He accordingly found room for him in several places in his Ramayanam. If this tradition is reliable, it comes to pass that Kamban composed his Ramayanam at a ripe age, after 40 and about 50. He is said to have died in the 60th year of his age at Madura. From such premises we conclude that Kamban was born about the beginning of the 11th century. We will not err much if we state rather roughly that Kamban was born about 880 years ago.

We have some difficulty in determining whether ஔவையார் was a contemporary of Kamban. From the word வான்கோழி in "கானமயிலாடக் கண்டிருந்த வான்கோழி தானுமதுவாகப் பாவித்து" which is supposed to be the Tamil equivalent of Turkey, some Anglo-Tamil Scholars affirm that ஔவை must have lived at a very recent date, at least after the advent of the English in Southern India. Winslow in his Dictionary renders this word in English as "a large foul." But it must be remembered that this word does not occur in any one of the Tamil Niganthus nor in the Tivakaram. In Book I, Vol. I of the Ethica Tamizica (printed at the Vepery Mission Press, Church Street, Vepery, 1860) edited by Mr. Thomas Morton Scott, Master of the Salem Zilla School, this word is explained as வால்+கோழி=வாலுடைய கோழி; and the lines paraphrased thus—"கானகத்திலே தோகை மயிலாடுகிறதைப் பார்த்திருந்த தோகையில்லா வாலையுடைய பெட்டை தானும அழகுடையதென்று நினைத்து &c." The following note is added thereto. "இப்பாடலில் அவ்வை சொல்லிய வான்கோழி ஐரோப்பியர் இத்தேசத்திற்குக் கொண்டுவந்த துற்கிக் கோழியாமாதலால், அக்காலத்தின் பின்பு அவ்வை உதித்தனள்; அல்லது இப்பாடலைப் பிறர் செய்து மூதுரையிற் சேர்த்தனர் என்றுரைப்பர். தாம் கருதிய வான்கோழி கானமயிலைக்காண்பதே தென்றும், என்றுங் கானுமலாடுவதே தென்றும், உணரார். பிறர்வால்+கோழி என்பது வாற்கோழி எனத்திரிந்தும் வான்கோழி என மெலிந்தும் தோகையில்லா வாலையுடைய பெண் மயிலைக் குறிக்குமென்பர். ஆணுடுவதைக் கண்டு பெட்டையாடு மென்றும், ஆணுடுஞ் சீர்போலப் பெட்டையாடாதென்றும், ஆண் ஆடி நின்றவுடன் பெட்டையும் நின்றுவிடுமென்றும் அறிந்து இவ்வாறே உரை செய்யலாயிற்று." But Bishop Caldwell does not accept this interpretation. He believes that this stanza was an interpolation.

Reference is made to a குறள் in Manimekalai, 22nd canto சிறைசெய்த காதை lines 57—61.

மாபெருந் தெய்வந் தோன்றி மடக்கொடி
நீ கேளென்றே நேரிழைக்குரைக்கும்
தெய்வந்தொழா அள் கொழுநற்றொழுமவள்
பெய்யெனப் பெய்யும் பெருமழை யென்றவப்
பொய்யில் புலவன் பொருளுரை தேருய்.

(மணிமேகலை, printed by Murugesa Chetti, Book-seller, Madras, 1894 page 77—78). Silappathikaram is a contemporaneous work. There is reference in this work to Gajababu of Ceylon who began to reign in 113 A. C. as stated in Mahavamsa. From this it is plain that the author of Kural should have lived as early as the 1st century of the Christian era, if not earlier. We learn from கபிலரகவல் and tradition that அவ்வை is the sister of திருவள்ளுவர். This means that அவ்வை lived in the beginning of the Christian era *i. e.* 1,800 years ago. The fact that some passages from the above said Silappathikaram and the Kural are quoted in the commentary of நக்கீரர் or இறையனாரகப்பொருள் shows that ஔவை should have lived previous to நக்கீரர். In புறநானூறு we find that ஔவையார் versifies the praises of அதியமானஞ்சி and his son and that she went on an embassy to the then தொண்டைமான் at Conjeevaram. There are about 33 stanzas affixing her name in this collection which was made in the time of the last Madura College. This emphasises the fact that she lived in the days of the last Madura College.

From the account given in திருவிளையாடற் புராணம் it appears that மாணிக்கவாசகர் lived sometime after the close of the last Madura College. Sambandhar, Appar and Sundarar lived sometime after Manikkavachagar. From the reference by Sundarar to பாரி in "கொடுக்கிலாதானைப்பாரி யென்று கூறினுங் கொடுப்பாரிலையே!" it is plain that the Saiva devotees lived a considerably long time after the last Madura College, because பாரி is one of the heroical and charitable kings of புறநானூறு. Now ஔவை refers to the above said four devotees in

தேவர் குறளும் திருநான் மறைமுடிவும்
மூவர் தமிழும் முனிமொழியும்—கோவை
திருவா சகமும் திருமூலர் சொல்லும்
ஒருவா சகமென் றுணர்.

She must therefore have lived also after the time of these devotees *i. e.*, after the 8th century.

T. Chelvakesavaraya Mudaliar, M. A.

(*To be continued*).

REVIEWS.

(From the Indian Magazine and Review).

THE SULAMANI (சூளாமணி), A TAMIL POEM.

By To'la'mori De'var.

This is called by Tamil authorities the '*second*' great poetical classic, but for what reason it has this high rank learned men have not been able to discover. It is however a very remarkable quasi-epic, in twelve cantos, containing 2,131 quatrains; is a Jain composition, and bears a close resemblance, in many respects, to the Jiyaga Chintamani, having much of the same fervid spirit of real poetry, and something of the same

fairy machinery.* The reader may, in spite of many obscurities, feel that it is even more interesting, as it is certainly more edifying, than the aforesaid superb poem.

It has been edited by the veteran Tamil scholar, C. W. Tamotharam Pillai, Rao Bahadur, who has bestowed infinite pains on the text. The critical apparatus is still, alas! to come. Of the author, Tôlâ-mori-dêvar, (தோலா மொழி தேவர்) and of the sources of his inspiration, nothing really authentic has been preserved.

The story of this poem is exceedingly peculiar, and will lead to some interesting questions, to which it is to be hoped scholars in Jain literature may find the answer.

In this earthly world there is a country called *Curamai* (சுரமை) ('The Delightful'), and its capital is the great city of *Bothanam*. Here a mighty king called *Prajapathi* reigned. His two principal wives were *Migâpathi* and *Caca*. The descriptions of the country, the city, the magnificence of the king and the charms of the ladies occupy a very large space, and seem to us more than ordinarily tedious, though each quatrain is faultless according to every precept of Tamil grammar and rhetoric. This kind of verse, consisting of an infinite number of cunningly imagined and executed mosaics, is certainly not adapted for stories possessing any absorbing interest. Petrarch's Sonnets and Canzoni are nearest to our author's style.

These two queens became the happy mothers of sons, of whom the younger, *Divittan*, son of Caci, was in reality an incarnation of Krishna, and bore the same dark hue as the God.

Of course, the Jain author of the poem regards Vishnu in all his manifestations as possessing supernal powers, no doubt, but still as not rising to the dignity of a real divinity. It is somewhat curious to see the use these Jain poets make of Hindu mythology, just as we might sing fairy songs in which Greek, or Latin, or Scandinavian, or Hindu divinities were introduced. The poem before us was written absolutely from a Jain standpoint.

The elder son, whose name was Vijayan, was of a fair complexion, and a manifestation of Bala.† The younger son, *Divittan*, is the real hero of the peom. Both princes were of extraordinary beauty, and received the most careful training. Earth could not show their peers. When they had arrived at their eighteenth year, a soothsayer presented himself one day at the court of Prajapathi, and said to him: 'O king, from the fairy world an elephant seemed to me in a dream to descend and bring a white wreath, with which it crowned the younger prince and bore him away. The meaning of this dream is, that a certain king of fairy-land has a daughter who will come to be the bride of the younger prince *Divittan* within seven days. As a sign of the truth of this a fairy messenger will forthwith descend into your flowery park with a letter from that king.' Prajapathi was overjoyed, and commanded one of his guards to await in the pleasure park the arrival of the promised messenger.

In all the poetry of South India the *soothsayer* is a very important person. He is the interpreter of omens, sees visions and dreams, and is consulted on every emergency. In each court there are astute councillors, and stalwart warriors, and sacred Brahmans; but the soothsayer, who often lives in a hermitage remote, is more influential than they all.

Now the land of the fairies was away over the mountains in a higher sphere, and there was a city called Irathanupuram (jewelled anklet), whose king was Culanacadi. He had a son, *Arukka-Kirtti*, and a daughter Cuyamprabai. This latter was a young princess of amazing beauty and accomplishments, and her father held many councils and despatched many envoys in hope of finding a fitting bridegroom for her. Before him comes a soothsayer, who announces that the bridegroom for the princess was to be found in the earthly world, in the person of the younger son of King Prajapathi. 'The sign of this,' he added, 'shall be that in one month you will hear of him as the slayer of a lion.' Accordingly the fairy-king sent a trusty envoy called *Maruci*, with a missive addressed to the monarch of Bothanam. King Prajapathi was utterly amazed at the reception of such a letter, and replied to the messenger, 'We are but human beings, and you belong to the lands of the genii. What connexion can there be between races so dissimilar'? After a while however he consented, and *Maruci* returned to his master, who now waited for the sign—*viz.*, the slaughter of the lion by the young prince. This was brought about as follows: in fairy-land there was a mighty sovereign to whom Culanacadi was tributary. The

* The only Tamil word for fairy is *anangu* (அணங்கு). This is a *prakrit* form of the *Sanskrit an—anga* (=incorporeal). Comp. Kurral 1081 etc.

† Compare புறநானூறு 56. Bala-raman (Bali [வாலி], Bala-bhadra), was the elder brother of Krishna (See Muir's Sanskrit texts, vol. IV p. 260 *etc.*)

name of this fairy Emperor was *Achuva-kandan*. One day the soothsayer came to him, and in the course of conversation said : 'There is upon earth a man who is your predestined foe, though you unite all worlds beneath your sway.' The monarch smiled contemptuously : 'What can a mere man do ? Yet since you, the soothsayer, say this, I must consider it.' So he summoned his council, and it was arranged that he should send messengers to demand payment of tribute from Prajapathi, as a test. The messengers were accordingly despatched, and the terrified Prajapathi immediately gave orders to make ready the required tribute of a thousand pieces of gold, a thousand damsels, with abundance of pearls, coral and ivory. While these were being collected and about to be despatched, the two princes came in and heard the whole story, when *Divittan* angrily interposed and forbade the despatch of the tribute, sending back the defiant message, 'We owe no fealty to any fairy king !'

The messenger returned, and told the fairy king of this refusal and *Divittan's* defiance. In order to revenge themselves, a councillor of the Fairy empire assumed the form of a lion, endued with magical power, and proceeded to the forests near to the city of Bothanam, causing it to be made known to the young prince that a mighty lion was devastating the land. The two princes, in wrath, set out to slay the lion. On their approach the pretended lion fled to a cave, in which there was a real lion, and there disappeared. *Divittan* entered the cave, seized the lion by its mane, and soon despatched it, returning in triumph to his city. The Fairy King of Iratha-nûpuram, hearing of the circumstance from his spies, and recognising in it the fulfilment of the soothsayer's words, resolved at once to set out with his daughter and marry her to the gallant prince. The poem, with a perfectly astounding variety of illustration, and (we are bound to say) most wearisome minuteness of detail, conducts the bride to the city of Bothanam, and marries her to the young hero. Meanwhile, the Emperor of the fairy lands is sorely wrath with *Divittan* because of his defiance, and with the King of Iratha-nûpuram for allying himself with a human rebel. He accordingly advances with a mighty host, attended by many tributary kings, and a great war begins—for every epic must have its conflict. The whole interest of the war lies in the exploits of *Divittan*, who levels mountains, rides upon magic horses through the sky, and wields the weapons of Vishnu himself—of whom he is seen to be an incarnation. Of course, the result is that *Achuva-kandan* is defeated and slain, and *Divittan's* father-in-law becomes superme ruler of all the fairy lands. *Divittan* also becomes king of his own country, sharing the royal authority with his father. The astonishing statement is added that, in addition to his fairy bride, he took to himself other 10,000 spouses, with whom he dwelt in joyous rapture ! A son is born to him called Amirthasenan. On the same day the Queen of the son of the Fairy King, Arukka-kirtti, who was *Divittan's* sister, became the mother of a daughter called Sutharai, and also a son who succeeded to the throne of the fairy kingdom. Afterwards *Divittan* had a daughter called Minjothimalai. To find a fitting bridegroom for this latter, a *Svyamvaram* (a general assembly of kingly suitors) was proclaimed, and lovesick princes thronged in from every corner of the universe. An elaborate and terribly ornate account of such an event is bound to find a place in every great Tamil Epic. Here the result was that the daughter of *Divittan* was married to the son of her mother's brother *Arukka-kirtti*, and that the fairy princess was married to Divittan's son : two pairs of cousins thus uniting quadruply the royal families of the earthly and fairy kingdoms. Now comes what almost seems to be the main object of the poem : Prajapathi sees sons and grandsons dwelling around him in a region that unites all the delights that earth and heaven can give, and begins to reflect : "All this superabundance of blessing that has fallen to me and my children is the result of virtuous acts performed in a former birth; in order to secure a continuance of these propitious fates to my race I must renounce my kingdom, retire into the wilderness, and spend my days in mortification and devout meditation." He accordingly celebrates a peculiarly imposing festival in honour of Arugan, the Jain deity, who appears to him, receives his homage, and enlightens his mind. He is taught all the mystery of the Jain system ; the various conditions of the departed in the world of the gods, in the region of demons, in mortal embodiment, and even in bestial transformations, are revealed to him. He passes though Inforno, Purgatorio, and Paradiso. He takes tender farewell of sons and daughters and their children, commends his kingdom, which now seems to embrace the fairy land also, to their care, and obtains RELEASE. In the Saiva-Siddhanta system ten different theories about 'release' are enunciated. The release of the Jain is one of these—the 'victory over

earthly desire.'* This Prajapathi obtained, and in the chapter which relates his renunciation there is a very great deal that is worth attentive study as illustrating Jain ideas. Much of it is to be found reflected in the Kurral, the Naladiyar and other Tamil gnomic works. Extracts are not here given, principally because though all is elegant, most rhythmical and artificial, there are no passages of especial force and beauty. A work has been written by Mr. S. Radhakrishna Aiyar, Professor in the Maharaja's College at Pudukottai, which is entitled "Readings in Tamil," and which is an exceedingly valuable anthology. We have been indebted to it on this and many other occasions.

The Sulamani (சூளாமணி) has failed to gain popularity among the Tamil people. In fact, it has become well-nigh obsolete. It remains to be seen whether this, its first appearance in print, will brush away the dust of ages. No lover of Tamil literature will pass it by but 'the old order changes,' and we trust that the study of ancient Tamil will lead in time to the formation of a new school of poets with wider views, and less fettered by arbitrary rules than were the undoubtedly great singers of the olden times.

G. U. Pope, M A., D.D.

THE ANCIENT WISDOM.†

Perhaps the most useful book that has been published by the Theosophical Society in recent years is the one under review. As the title page tells us it proposes to give us a complete summary of the Theosophical teachings. Of all the books that have reached the world from the hands of Mrs. Besant, this is the most complete treatise of the subject, professing as it does to deal with the entire subject, to cover the whole ground, at a time. It must be invaluable therefore for any one who wishes to get any notion, however flimsy it may be, of the Theosophical creed.

The opening chapter institutes a comparison between the various cultured religions of the world from the standpoint of ethics, philosophy and theology. It disposes of, summarily, for reasons which we do not clearly understand, the theories put forward by the Doctors of comparative Religion and Mythology as regards the primitive or nomadic origins of various religions. The precipitous leap to a superhuman substratum underlying all religions, includes a very hollow and yawning hiatus, to bridge which cool reason does not well inhere. Then come the glorious Brotherhood, the various *Manus*, relics of a previous or an antecedent *Manvantara*, who are the shapers and teachers of the present dispensation. How and why those *Manus* and *Dhyan chohans* managed to find their way to this *yuga*, and how they originally began to evolve from the Logos, Mrs. Besant takes up in the concluding chapter. The succeeding 6 chapters are a description of the evolution, the condition, the scenery of "the seven planes" in man and in nature, and their relative bearings upon one another. The wonderful description of auric egg unravels to us a new method of punishing criminals. Just as there is a medium extant in *Akasa*, which is able to respond to every vibration produced in *matter of any condition*, and functions like a sensitive phonographic plate, to an occultist in the matter of studying the Past and the Present, the auric egg communicates in its own iridescent language to an occultist the nature of every man in all his aspects. We refer the readers to the book itself to study more of this and allied things, if not as an instructive and useful book, at least as an amusing piece of intellectual or literary curiosity. The seven planes of the universe have their counterparts in us, and they are no more than proportionately rarified media, consisting of chemical elements relatively super-analysed. No doubt the whole process of putting forth ideas belonging to these planes is a deft attempt at carrying science to the verge of fancy, or pseudo-scientific fancy. The answering planes of human system thrill responsively to the vibrations of macrocosmic levels, when once the *Ego* is able to function successfully in them. When the ego will be able to become conscious on the various planes, leads her to the chapter on *Karma*, which is treated with all the precision which a modern scientific intellect will bring in, and the fancy which the best of romantic imaginations can originate. *Karma* determines on which plane a man ought to function, what are to be his surroundings and what his end ought to be. Here science must bungle, must equivocate, Mrs. Besant seems to say. Physical heredity, and transmission of purely mental characters

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* But see சிவப்பிரகாச வியாக்கியானம் p. 214 *etc.* நிர்குணமும் அடங்கும் முத்தி.

† *The Ancient Wisdom*, or an outline of Theosophical teachings by Annie Besant. London : Theosophical Publishing Society, 7, Duke Street, Adelphi, W. C. 1897.

will not explain the sudden appearance of a genius in a family of cooks or an eminent biologist in a family of carpenters. "Weismann's germ-plasm" is made here to subserve many useful purposes, the most noteworthy among them being the preparation of physical conditions for the reincarnating ego. The question of reincarnation as a necessity, and the efficacy and potency of thought-forms gradually intrude upon our attention. We have two large chapters on reincarnation trying to give a satisfactory answer for every apparent freak or prodigy in human nature. "Man's Ascent" then succeeds in which an explanation is aimed for every differentiation of form and colour, nature and environment, and the difficulty for the first time pronouncedly arises, in our minds disabling us to follow her all the way in the matter of argumentation, analysis, and presentation of facts. She has not at all taken up sexual differentiation as implying any decided significance in the economy of nature, and we don't know why she should have omitted it. Speaking from an ultra-biological standpoint we are at a loss to know what psychic significance underlay when sexual differentiation first arose. This is no doubt a *crux* for the Theosophists and it is no wonder that Mrs. Besant leaves us in the entire dark. She deserves our congratulation in so far as the thread of her reasoning is so dexterously woven that this all-important question is made to stand thoroughly out of the pale of thought, for the time, and the difficulty reverts only when one cares to think independently. The *Lipika* are a set of strange folk who keep the karmic records, this fate in their case overtaking them through karmic justice! To the next question that must stare us on the face, *viz.*, the purpose, significance, of the cosmic evolution and involution, Mrs. Besant makes "the Law of Sacrifice" do duty. And the duty it does is not very rational or respectable. Man living, man dying, extinction of universe, and incandescence of nebula are all a law of sacrifice. We are made to understand it as a supersensuous act of benevolence, the benevolent element in which we can't at present have even a dim glimpse of. Then succeeds the floundering limbo, the recondite logic of the Theosophists and for which Mrs. Besant devotes a full chapter styling it as "Building a Kosmos." Here we get a regular parody upon astronomical phraseology, and we can't make head or tail of what she means by particular terms. 'Solar System' is a most hopeless expression. The process by which the Unmanifested Logos becomes the manifested Brahman, and the origin of the seven minor Logoi from that one manifested Brahman, the ties by which *pralayas* and *manvantaras* are bound, the sudden appearance of the Lunar and the Solar *pitris*, and the wonderful Planetary Chains are all very obscure. How and why the whole hosts of *Manasa Putras*, and Devachanic Hierarchies, *Dhyan chohans* and *Lipika*, and superintending egos were *first made* and for *what end*—are all unknown. What the purpose of kosmic evolution and involution is, what the need for the law of sacrifice is, are left in as miserable a plight as the violence with which she accuses the biologists for not rightly understanding nature when asked to tender reasons for the physical phenomena of the varying vicissitudes of human life, of the differing social status of individuals among mankind, and the like. With the *akasic* records and the *auric egg* to illumine her, Oriental researches, Scientific investigations, Historical information, have no value at all for her; and so for every occult student. Drink the Elysian bliss of occultism and you are everything and everything yourself; and you can verily scoff at every body who is not of your feather. She does not care to think what Science has to offer in explaining Idiocy or Intelligence *par excellence*. She does not seem to take into account what part the varying environment plays in the successive formation of hosts of ova in a budding young girl, what the conditions of climate, temperature are to a man in whom new spermatozoa are dawning into life, what the life of the germ-plasm is when two elements are mixed suddenly from two different individuals, how the nature of uterine wall, the habits and temperament of the mother, her physical surroundings, influence the nascent embryo, and so on. Science cannot really provide an accout for "the why?" of things as Mrs. Besant herself cannot answer the question why the Logos should persist. It is a torture when she manages to take the pure teachings of the *Vedanta* cult, twist it into any shape she likes, colour it as suits her fancy, and murder its significance by putting into its mouth hideous answers for absurd questions which it never dreamt to ask, and converting the traditional teachings of the pure and noble Rishis into blatant nonsense. No Vedantist could ever dream of asking what the idea of Brahman is, in sending out a monadic ray from his limitless splendour, encage it in karmic folds by a curious process of evolution, run it round a tedious cycle of births and deaths, and again take it back by a puzzling process of involution; for he knows, when once

he asks these questions, he is in a maze and must lose sight of the clue. We take the Vedantic teaching for what it is worth. To ask a Vedantin what the meaning of Kosmic Evolution is, is to ask a Theosophist why Mahatmas should choose to blow from the heights of the Himalayas, across the plains of India, on to the retreats of Adyar only, in Astral, Devachanic, and Nirvanic language, and to ask a Scientist why man should not have 4 eyes or 8 feet, or why the moon should not be made of Green Cheese that people might make use of it whenever a dearth arises in this world for cheese, butter or ghee. And here we stop. We hope that Miss Edger who is to deliver the ensuing Convention-address at Adyar will take up these points and clear up our obscurities. The all-important point in the Vedantic doctrine, the *Maya*, plays a very dubious part in Annie Besant's book.

MOUNT ROAD, 14*th December* 1897. — V. V. RAMANAN.

RAMNAD RAJA'S LECTURE ON 'SIVAM.'

A Tamil lecture on 'Sivam' was delivered on the evening of the 14th Instant in the marriage hall of the local Meenatchi Temple under the auspices of Mr. A. Ramanadan Chettiyar, Member of the Devasthanam Committee, by the descendant of the Setupaties of Ramnad whose piety and orthodoxy are only two well known to the world at large by the numerous religious and charitable institutions founded and maintained by them in all the holy places of the Indian continent.

He began quoting the authority of *Srikantha Sivacharya* in support of his position, *viz.*, 'we don't find any difference between the *Vedas* and *Sivagamas*. Fven the *Vedas* are *Sivagamas*'. If they were found to differ in certain respects, they did so on purpose to correspond with the different capacities of the students whom they were intended to instruct. He said that it was simply erroneous to regard them as really different; for, they could be very easily reconciled to each other. He illustrated this theory by quoting some verses from the *Kural* of *Tiruvalluvar*, wherein the divine moralist has said at one time that fate is all-powerful and at another that men can defy the decrees of fate by their unrelaxing perseveranee, and shewed that the one admonition was intended to put a sound check upon the adventurous enterpriser, while the other was meant to arouse the slumbering fatalist to energetic action. Another illustration he gave was the case of the medical treatise which in one place prescribed the use of curd as wholesome and in another denounced it as unhealthy. Here the scientific merit of the book could not be decried merely on account of the apparent inconsistency pervading its prescriptions; for, a deep insight would show that its usefulness as a nutrient was praised in the case of a man of robust health and that the pernicious property of the substance was condemned in the case of one who suffered from an ague. Since no incongruity could be imputed to the treatise on this score, similarly none could be attributed to the *Vedas and Agamas*. They both took their sources from their common author *Siva*, and stood in such relation to each other as the context to its commentary and both tended to the same goal. He then enumerated the 28 *Sivagamas* and said that only 10 out of them were exclusively related to *Sivam* while the remaining 18 were devoted to the treatment of various subjects as the *Charya, Kriya, Yoga, Gnana* &c. He showed that the *Smartas* had no other alternative than to make *Siva Pujah* side by side with the *Sivites* and gave out the names of the different classes of the latter, viz, *siva* who is *Anadi sivas, Adi sivas, Maha sivas, Pravara sivas, Pravesaka sivas, Avantara sivas* &c., and included the former among them. He then distinguished between the schools of *Vedanta* and *saiva siddhanta* at considerable length. He described *siva* as *Anadi Mukta, sukshma Chit i. e.,* one eternally unbounded subtle intelligence; and *Atma* as the *Anadi Baddha sthula Chit i. e.,* one eternally-bound gross intelligence. He said that the souls were not creatures; for, they were never created but co-existed with the Supreme Soul. He then explained the necessity for the eternal existence of a third thing *viz., Pasam* which encompasses the souls till they attain beatitude. Hence he said there was justification for the everlasting existence of the 3 things, (*Thirupathartha*) viz., *Pati* (Lord) *Pasu* (Soul) and *Pasam* (Ignorance or Darkness) of the *siddhanta* school. He took this opportunity of condemning in a thorough manner the one arch fallacy of the Vedanta Philosophy *viz* a wholesale denial of the existence of every other thing except *Brahmam*, the all-pervading Supreme Soul. He showed by the way that the Pantheists could not demonstratively and satisfactorily account for the orgin of *Maya* to which they ultimately and necessarily trace the phenomenal existence of the whole Universe; for, the *Brahmam* which they speak of is described by themselves as being *Nirguna i. e.*, incapable of motion, emotion, action &c. Then he proceeded to dwell upon the unanswerability of the question regarding the source of *Maya*. He admitted without reserve that not one of the ingenious *savants* of the Vedantic school whom he had come in contact with was able to satisfy him in that respect. He said that instead of replying they simply derided it as a knotty question; and retorted by observing, if it was said that the *Audheenam* of Tiruvaduthorai came into existence at the time of Namasivaya Murthy, how could one expect to have an answer to the question. Who was the *Audheenakarta* of Tiruvaduthorai prior to the said *Namasivaya* ? Perhaps, the question as to who was the Spiritual Freceptor of the said *Namasivaya* might be answered but who anointed and seated him on the *guddy* of the *Audheenam* could in no way be traced out. Next he propounded the law of *Karma* and the doctrine of reincarnation. He did not let slip the occasion to cry down the views of *Free thought* and other *Occidental Schools* of Philosophy in this connection. He observed that there could not be any theory more foolish than that which asserted that the child which had its entry into and exit from this world on the same day was recklessly created and destroyed with no special end to serve. He ridiculed the Christian notion of the father's sins being visited upon the son and of Vicarious Redemption. He then defined and described the 3 sorts of *Karma viz., Sanchitam, Prarabdham* and *Agamyam*. *Sanchitam*, consisted of the accumulated surplus deeds done in the course of numerous births; *Prarabdham* of the deeds committed in the birth immediately before the present; and *Agamyam* of those that happened during the terrestrial existence of the present incarnation. He said it was the indispensable requisition of the eternal laws that all souls should eat of the fruits of the said 3 *Karmas*, good or bad as they might be. Their bulk was liable to be reduced as they were being eaten up in birth after birth provided no fresh additions to the stock were made. This was instanced by describing the case of a husbandman who used to store up paddy in his granaries year after year and indent therefrom for his present subsistence. Should all further supplies to the barns be stopped, in due course, they would become empty and he would be left with absolutely nothing to live upon. So also, when the *Karmas* were wholly annihilated, there was no occasion for the souls to be reborn in this world. It was only then and not till then that they would become *Mukta Atmas i e*, liberated souls. Then the sole question arose, he said, as to how the existing *Karmas* could be destroyed and how the impending ones avoided. Were they of any subsequent or recent growth ? No. They were coeval with the souls themselves as the dross in a copper vessel. As the scum on the metal could be removed only by a chemical process, so the *Karma* of the soul could be got rid of only by a similar process of dedicating to the Deity the body, the senses and the mind; and by leading an unselfish life *i e*,, a life wholly and solely devoted to the amelioration of the condition of mankind. He shewed that the act of causing happiness to our fellow-beings did of itself serve as a *Pujah* done to *Iswara* (Lord) and supported the theory by quoting *Santosham Genesh Pragan Thathieva Iswara Pujanam*. In the case of the metal, some alchemic drug should be thrown in at the melting to cleanse it, while in that of the dedication of the soul certain moral perception should be infused into it for purification. How was one to attain this moral perception ? Only through

the grace of the supreme soul (அவனருளாலே அவன்றாள் வணங்கி). He now pointed out the ways and means to get at His Grace *viz*, *Charya*, *Kriya*, *Yoga* and *Gnana* and the necessity for a *Guru* or *Acharya* to initiate in and open the way for *Bakti Yoga* or *Gnana Yoga*. Here he quoted the Sloka *Guru Brahma* &c. and explained how the *Gurus* were propitiated in the first instance in performing *Siva Puja*. He stated that the Lord shed His Grace not in view to benefit Himself thereby but to relieve the mortals of their fetters, and supported his arguments by quoting abundantly from *Bagavat Gita*, *Tevaram*, *Tiruvachakam*, *Tirumantram* of *Tiru Mular*, *Tayumanavar*, *Periya Purana*, *Tiruvilayadal* &c. &c. In speaking of the ephemeral character of the present existence, he reminded the audience of the *Tevara Hymn* கடலேசேர்வது சொற் பிரமாணமே and said that he was not certain if his life would be spared even to conclude the lecture he was delivering. He showed that the soul was distinct from the body and it did not die when the body died. Else, he said the world would not make use of such expressions as 'O? the good man is gone' even when the body lay at their own feet and had existence before their very eyes. He drew the attention of the audience to the fact that men generally used to make such utterances as 'my head' 'my face' 'my head' 'my body' 'my foot' and so on when they where obliged to name particular limbs of their bodies &c. and asked if they did not convey an idea that the pronominal epithet prefixed in those cases referred to a thing distinct from them. Since the eternal existence of the 3, *Pasu*, *Pati and Pasam*, and their self-imposed, so to say, natural missions in the evolution of the universe and the ever unstable phenomenal appearance of the souls were established, the lecturer observed it was but meet to proceed to show now how such missions were fulfilled and where the instances were to be found. He referred to the hallowed lives of the 63 canonized *Saiva* saints contained in the *Periya Purana* and drew the special attention of his hearers to the exemplary career of the 4 foremost among them viz *sri Gnana Sambandhar*, *Appar*, *Sundarar and Manikka Vachakar*. He essayed to convince the audience that these 4 *Samaya Charyas* were more than human and formed part and parcel of the Supreme *Siva*. He said that they individually constituted the 4 elements viz *Prithuvi*, *Appu*, *Theyu and Vayu i. e.* earth, water, fire and wind while *Siva* Himself was the 5th *Akasa* or ether, that their earthly mission was the salvation of souls and that they achieved it by extirpating the delusive forms of religion prevailing in the country in their times and propagating the faith of the Church of *Siva*. He recounted the circumstances under which they happened to compose the *Tevara* and *Tiruvachaka* Hymns and explained the esoteric significations couched in the leading verses of the 4 Saints *viz.* தோடுடைய செவியன்; கூற்றாயினவாறு..............; பித்தாபிறைசூடி; and நமசிவாயவாழ்க. He set forth with great stress the high place, allegiance and honors they were entitled to in the *Siva* shrines in the land and decried incidentally the policy of some of the Members of the Madura Devasthanam Committee who grudged them the use of golden *Chapram* on the occasion of their festivals and processions. He adduced instances and places in which even higher honors were accorded to them as the use of *Vrishabha Vahanam* in Avadayar Covil &c. He pointed out that the Sivite world owed to the advent of these Saints their present flourishing condition in the land, by quoting the verse சொற்கோவும் &c. and laid stress on the fact that but for their heroic conquest over the antagonistic religious systems of the Buddhists and Jains neither the sacred ashes nor the *Vedas* nor even the mystic five letters of *Siva* (*Panchakshram*) would have possibly survived. He depicted the various functions in connection with which they were brought into play in *Siva* temples, perhaps characteristic of their elementary nature hereinbefore referred to and passed on with brief touches upon the most conspicuous miracles wrought by them. He gave out the respective number of years which each of them lived *i. e.* 16, 18, 18 and 32 and showed that their lives were generally typical of the 4 established forms of *Bakti Yoga, viz. Dasa Margam. Putra Margam, Saka Margam* and *San Margam, i. e.* Loving the Lord like a servant, like a son, like a friend and like a wise man. And last though not least, he showed emphatically that it was the foremost of these 4 sages *Sri Gnana sambandha* that pointed out the Lord" person with his own finger—an eventful phenomenon quite unknown and unheard of in any of the existing systems of religion on earth. Thus establishing the divinity of the *Acharyas* and the necessity of following them in their ways, the lecturer now reverted to the theory of the reincarnation of souls and said that it was but a necessary concomitant for the salvation of souls; for, the souls became eligible for beatitude only after they were purged of the 3 sorts of *Karmas* but these *Karmas* could not be annihilated without undergoing the process of rebirths. He supported this position by the following simple practical illustrations, *viz.*, the removing of an old blot on a cloth by applying lime juice &c. after wetting it a second time by the same ink; the cleaning of a dirty cloth by the Dhobi by first making it more dirty with his washing materials; the easy drawing out of a troublesome particle of a pomegranate seed between the teeth by putting into the mouth some more seeds of the kind; the extracting of water got into the ear by pouring in a fresh quantity of water over it; and lastly (though somewhat insinuatingly) the losing of one's former affluence by vitiating it by the addition of Devasthanam money acquired during the management of its concerns. He then referred to the difference of opinion prevailing in regard to the superiority of one or other of the two things *Karma* and *Gnana* and declared it as his opinion that the practising of the one did inevitably lead to the acquirement of the other. He said that the symbolic worship inculcated in the *siva sastras* was not only productive of immense virtue but the means of speedy deliverance from the all engrossing *Karma*. He quoted such authorities as கொன்றை கொன்றை வீடுதலி கூற்றைப்பிடர் பிடித்துதள்ளும் திருஞானசம்பந்தன் &c. He pointed out the most important *siva* Temples on earth such as Tiruvaroor, Tiruvanaika, Tiruvannamalai, Tirukalahasti and Sri Chidamdaram as representing the five elements of earth, water, fire, wind and ether or Akasa in the constitution of the universe He spoke of them also including Varanasi (Benares) as indicating the 6 stages in the microcosmic *Yogi* corresponding to the 6 stages in the macrocosm of the Universe. He ascribed special superiority to the *Natarajah* form of *siva* and compared and contrasted *Ponnambalam* and *Velliambalam* with an exposition of the preferential qualities of the latter. Here he recited the verses beginning with உலகெலாமுணர்ந்தோதற்கரியவன் of the *Periya Purana* and சத்தியாய்ச் சிவமாய் &c. of the *Tiruvilayadal* and admirably explained the esoteric meanings couched in them. Then he dwelt at length upon the great spiritual importance of the Temple at Madura, of its Deities of Sri Minakshi and Sundareswarar and showed that it was considered as the *Dwadasantam*, the final resort which the Yogis aspired to. He added that it should be deemed holy also as having been the place where two of *Samaya Charyas Sri Gnana sambadha* and *Manikka Vachaka*, lived and laboured in the cause of religion for the greater part of their inimitable lives. He stated that a careful analysis of *Tiruvilayadal Purana* would shew that each of the 4 *Purusharthas viz. Dharma*, *Artha*, *Kama* and *Moksha* was intended to be attained by each 16 of the 64 miracles treated of in it. In conclusion, he explained the secret meaning of the form of worship adhered to in the Siva Temples in general and in the Madura Temple in particular and their efficacy in shaping out the future state of the souls. He added that he fervently hoped that the authorities of the Devasthanam and the Sivite Public concerned would endeavour their utmost to convene many more similar meetings and listen to numerous lectures of the kind, and prayed devoutly that God *Sri Soma sundara* (He who has *Uma* for his consort) would be graciously pleased to grant his heart's earnest desire.

NOTES AND COMMENTS.

Mr. "Krishna Dasa Babu's" letter in reference to certain points in Mr. Ramaswami Aiyar's contribution on *Tirumantram*, will appear in our next issue.

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We are glad to notice the circular issued by Mr. S. Palvannam Pillay, on behalf of the Oriental Library which he has established in Tinnevelly town under the the name of Saraswati Vilasa Sabha. This is a free library and they have in the Secretary, an able Pundit, learned in English and Tamil and Sanscrit equally well and whose services the people could utilize at any time for study and reference. The importance of such an institution we need not point out and we join heartily in the appeal of the Secretary to those who may be generous-minded to help

the Sabha with money and books as far as it is in their power.

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We are glad to acknowledge the receipt of a small brochure in Tamil verse entitled 'Padartha Deepika' explaining the nature of things in general and their logical relations, by Pundit P. Murugesam Pillai of Tirupatur, Salem. He promises to give a prose commentary on the same by himself and we look forward to the same, as it will certainly be more useful to the reading public than the one now all in verse.

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We draw the attention of our readers to the excellent translation of Saint Tayumanavar's ஆனந்தக்களிப்பு, "A Revel in Bliss", by P. A. and to his remarks on Bhakti and Jnana margas and Vedanta and Siddhanta. We owe it to Swami Vivekananda that his exposition of *Bhakti yoga* has created a considerable change in the conviction of the English-educated Indians, who following the 'Wisdom-Religion' propagated by Madame Blavatsky were bent on acquiring wisdom and occult powers. Mrs. Besant's cult no doubt differs in this respect from the views of her late leaders. It is our point however that much as these Paths differ in their exoteric aspects, real Bhakti and real Jnanam are merely synonymous and merely different names to the same state of Perfected Humanity. Compare for instance, the passage in Chandogya (vii- 25. 2.), the most mystical of Upanishads, summing up as it does the highest truth that Brahman is all this and the condition of the Mukta who could say "I am all this" a Swaraj or autocrat, and then realize what Tayumanavar means.

"He who perceives and understands this, loves God, delights in God, revels in God, rejoices in God,—he becomes a Svargi, he is Lord and Master."

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From that excellent speech of the Hon'ble Mr. C. S. Crole which bristled with very fine ideas and was conceived in a very friendly spirit towards the education and advancement of the people of this land, we quote the following passage refering to the 'Oriental side':—

A similar thought occurs to me in regard to a recent movement in the direction of the attempted revival of vernacular literature, and the proposal to establish a special oriental department under our University. I frankly avow my support to this idea if the object be to revive a knowledge of the Hindu ethics and religion of Sanskrit times and to provide the means of stemming the tide of indiscipline and irreligion, by enabling each Hindu home to become once more the source and centre of education in respect of morals, reverence, manners and in still higher things. (Applause) But if, as I somehow suspect, there is hidden away within the project, some wild, half formed, thought of patriotic revolt against the ascendancy of the English language, I would solemnly warn those who listen to me to-day to beware of a scheme which is worthy only of the most malignant foe to Indian education and to India's future greatness. You dare not now turn back the hands on the dial. There is no vernacular language which is associated with the history of former political greatness and freedom, and which has a record behind it of national life such as would unite Indians into one common nation. The idea to which I have referred means disintegration pure and simple. It displays an acquaintance with history which is superficial in the extreme. It argues an absence of the true political instinct. I submit that the circumstances of India at the present day, and the destiny which all her true friends firmly believe to be awaiting her, are such as the world has never yet seen. It is quite beside the question to cite the successful struggles of the Poles, the Hungarians, the Germans of Sleswig, of the Welsh or of the Anglo-Saxons to preserve the jewel of their soul—their language. There the great heart of the people beat in their languages. The vernaculars of the South of India have never since the dawn of history been the centres from which the thoughts, the hopes, the aspirations, the patriotism and the history flowed, or in which any truly national life ever lived, moved and had its being. Their structure is moreover archaic. They are unsuited for the expression of modern thought, as well as for exact and crisp scientific terminology. The educated classes in India have recognised this. They have even carried the feeling into neglect of their vernaculars, which may be felt to be, in some respects, regrettable.

The English language, on the other hand, is nervous, flexible, all-absorptive, and self-adaptive. It is a language of power and progress. It possesses unparalleled faculties for moving the mind with its life-breathing literature. It is a living power among men, for it can furnish for every thought, hope, or joy, that springs up in the heart of man, a name of fewer letters and of fuller meaning than any other language, living or dead. Above all it is the language of the British Empire to which you are all proud to belong—the greatest, the most stupendous empire which the world has ever seen. The adoption of the English tongue is steadily obliterating from India the hateful idea of foreign rule. It was well said by a late Secretary of State that every member of the House of Commons is now a member for India. May it soon be possible to say that there are no foreigners in India—that we are all one. A common language alone will bring that about (applause). I trust that I have made my meaning clear to you. The subject is one which must not be decided by thin, pseudo-patriotic declamation, or by the superficial ideas of learning-smatterers, and I have therefore taken it as one of my illustrations for this lecture.

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We however beg to respectfully ask from which of the learning-smatterers, and from whose pseudo-patriotic declamation, he did discover the hidden project of doing away with the English language. In our last, we canvassed the opinons of a number of Chancellors and Ex-Chancellors of our University and of other Senators, European and Indian, and we hope it is not to these he refers. The present discussion arose out of the Hon'ble Dr. Duncan's proposal seconded as it was by the Hon'ble Mr. Justice Subrahmania Aiyar; and the matter is one which has to be determined by the University itself. As it is, it is not very charitable on the part of the gentleman to attribute *motives* to the persons who may favour the scheme, simply because he *suspects* what is hidden somewhere, and to declaim about the same in the way he did. We quoted last time from Mr. Grigg's speech that the proportion of those who know English ought to be ten and twenty-fold of what it is at present and that (here it is where the Hon'ble gentleman has grievously fallen into a mistake and an error) the great mass of the people can never be regenerated until each vernacular is made a fitting vehicle for carrying on that knowledge. The Hon'ble gentleman has very little understood the importance of the vernaculars in their historical and literary aspects and he only furnishes another example of the fact how few Europeans are able to understand the Indian people even though they may move very closely with them. The reasons for the neglect of the vernaculars are not at all those what the Hon'ble gentleman suggests, but any ordinary School-boy, if questioned, will furnish him with the true answer. It is unnecessary to reiterate that in our own scheme we have insisted on a knowledge of the English language as one of the qualifications for any degree that may be proposed by the University.

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